A H.

Sin Dismantled,

SHEWING THE

LOATHSOMNESSE THEREOF,

In laying it open by

CONFESSION;

With the Remedy for it by

Repentance & Conversion.

Wherein is set forth the Manner how we ought to confess our Sins to God and Man, with the Consiliary decrees from the Authority thereof, and for the shewing the necessity of Priestly Absolution, the removing the disesteem the vulgar have of Absolution, setting forth the power of Ministers.

With an Historical Relation of the Canons concerning Confession, and the secret manner of it; also shewing the Confessors affections and inclinations.

By a late Reverend, Learned and Judicious Divine.

LONDON,
Printed by *J. Best*, for WILLIAM CROOK, at the three Bibles on *Fleet-Bridge*, MDCLXIV.

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BRITISH MUSEUM

The Principal CONTENTS OF THE WHOLE BOOK.

CHAP. I.

THE names of things exemplifie their nature. *The Authors purpose.* Heb. רחמה *signifieth* Repentance *and* Consolation, *which is variously rendred by the* Septuagint. *Heb.* הודה Confession *or a* casting off, *by the same Interpreters is translated to* give thanks, *and to praise.* Exagoreusis *a forinsecal word, an Indictment.* Exhomologesis, Metanœa *and* Metameleia *usuall in the New Testament.* Resipiscence *and* Penitude *their difference, and several uses.* pag. 1.

CHAP. II.

Repentance *a* Conversion, *and wherein it consisteth. The Fathers define it from the* sensible *effects and* signs *thereof. The Schoolmens erroun in placing it in* bodily *corrections rather than in* mental *change. The Reformed Divines seat it in the humiliation of the heart, requiring also outward expressions of sorrow.* Conversion *is the* essential form *of* Repentance. *Self abnegation, godly sorrow, a Penitents practice and endeavour.* p. 10.

CHAP. III.

Discipline *of* penance, *wherefore enjoyned by the Church.* Exhomologesis, *divers kinds of* Confession; *publick penances of* Apostolical *practice. The austerity thereof in the Primitive times. Order thereof prescribed in the dayes of* Cyprian *and* Ambrose. *Divers examples of* publick Penitents. *The* solemn practick *thereof in Records of the Church. Sinners admitted but once to* solemn Penance, *actual reconciliation denyed by the Church to* lapsed *sinners.* No renewing unto Repentance, *how understood in the Epistle to the* Hebrews. *Four stations observed by the ancient*

ent Penitents. *The restoring of this Discipline much desired.*

CHAP. IV. p. 16.

Confession of sin addressed unto God *chiefly, and to* Man *also with considerable relations, grounded upon the Law of Nature; with God himself a necessary antecedent to pardon.* Adam *and* Cain *interrogated to extract Confession. Sundry precedents of Penitents recourring to God in Confession. There is shame in confessing to God, as well as unto Man.* Penitential Psalmes *composed by* David *for memorials and helps to Confession. The* Rabbins *doctrine of Confession of sin before God, practised in the time of the Gospel, preached and urged by the Ancient Fathers; and so far by* Chrysostome, *as a tribute due to God onely, for which the* Pontificians *are jealous of him. Confession before God is not destructive of Confession before man in a qualified sense, though preferred before it, and especially called for by the old Doctors, although that be of singular use also.* p. 43.

CHAP. V.

Of Confession to Man. The Confession of sin under the Law before the Priest *at the* Altar, *and the* Sacrifice. *Special enumeration of all sins not required of the Jews. The Law commandeth the acknowledgment of sin, and restitution.* Jobs *friends confessed their errours unto him, who sacrificed for them.* Davids *confession unto* Nathan. Rabbins *affirming sins to be confessed unto the* Fathers *and* Levites. *The place in St* James *chap.* 5. *Of mutual Confession explained and vindicated. Testimonies of the* Fathers *for Confession unto man. The opinion of the* Schoolmen, *that sin in case of* necessity, *and in way of* Consultation *for a* remedy, *not in way of* Absolution *for reconcilement, may be detected to a* Lay-man: *and of the Reformed Divines. That sins may be confessed to a Believing* Brother *for advice, and to a Minister of the Gospel.*

CHAP. VI. p. 65.

Divers Offices *and* administrations *in the* Church. *The peoples Confession unto* John *at* Jordan, *wherein they were particular. The Confession of the Believers at* Ephesus *to St* Paul. *Proofs from the* Fathers *for Confession to the Priests of the Gospel. Such Confession withdraweth not from God, but leadeth to him. Testimonies of the worthiest* Divines *of the Church of* England *for Confession, seconded with* Divines *of the* Reformation *from the Churches beyond the seas.* p. 90.

CHAP. VII.

Concerning the Institution, necessity, and extent of Confession, and is divided into three Sections. p. 111.

SECT. I.

The Decrees of the Tridentine *Council for* Divine right, *and authority of Confession. The* Anathema's *held too severe by some moderate* Romanists. *Publick* Exhomologesis *vilipended by those Fathers. The* Schoolmens *faintness in reasoning for the divine institution of* Auricular *Confession. The* Canonists *plant the same upon the universal* Tradition *of the Church.* Divines *siding with the* Canonists. *Oppugners of* Auricular *Confession in former ages. Pretences of Divine authority from places of Scripture examined. Different proceedings in the Court of Conscience from earthly* Tribunals. Special *cognizance of all sins not a* necessary antecedent *at all times to Priestly* Absolution. *God pardoneth many sins immediately never spoken of to a Priest. Differences of Popish Divines concerning the* matter *and* form *in* Penance, *prove to be no such thing as* Sacramental *Confession, which reacheth not higher than the* Lateran *Council. Confession of sin of the* same institution *as Repentance is. Divine institution manifold. In what sense Confession may be said to be of Divine institution.* p. 113.

SECT. II.

The abusive *necessity of Confession.* Tyrannical inquisition *into mens consciences distasteful. Confession left at liberty in* Gratians *time.* Schoolmen *leaning to the necessity thereof. Confession not the only* Necessary *means for absolution and remission. The* Ends *aimed at in Popish confession, unnecessary. No express precept in Scripture for the* absolute necessity *thereof. Confession an heavy burden upon fleshly shoulders.* Private *Confession not practised from the beginning. Established in the place of the* publick *by an Edict from* Leo I. *The fact of* Nectarius *abrogating confession, with the several answers and expositions of* Roman *writers expended. Confession deserted in the* Greek Church. *Divers kinds and forms of* Necessity. *Confession in what cases necessary; and the necessity thereof determined.* p. 144.

SECT. III.

Scrupulous *enumeration of* all sins *decreed in late* Councils. Circumstances *aggravating and altering the property of sin,*

Mill-ſtones to plain people. Anxious *inquiſition into each ſin with every circumſtance a* perplexed peece. *Particular reckonings for every ſin an* heavy load *to the Conſcience, and without* expreſs warranty *from God, implying* difficulty, *and* impoſſibility, *and tending to* deſperation. *No* urgent *neceſſity to be ſo ſuperſtitious in caſting up of* all *ſins, and the* circumſtantial *tails thereof.* Romiſh *cloſets of confeſſion* Seminaries *of ſin and uncleanneſs.* Venial *and* reſerved *ſins exempted by* Rome *from the ears of* ordinary Prieſts; *upon what grounds.* Strict *and* ſpecifick enumeration *of ſins but of late ſtanding in the* Church. General Interrogatories *propoſed at the hour of death from* Anſelme. Some *ſins are* ſpecially, *and by name to be rehearſed in* confeſſion. *The* nature *and* quality *of thoſe ſins* deſcribed *and* determined. p. 179.

CHAP. VIII.

Of the Confeſſary *or* Prieſt *that receiveth confeſſions, and his authority for the ſame: Divided into two Sections:* p. 208.

SECT. I.

The vulgarly diſcourſes of the power *of* Abſolution *in the hand of* Prieſts. Keys *diverſe; Of* 1. *Authority.* 2. *Excellency.* 3. *Miniſtery. The office of the* Miniſterial key *in* diſcerning, *and* defining *Eccleſiaſtical and conſolations* Conſiſtories. *The gift of* Science *in the* Prieſt, *not properly the* Key, *but the* Guide. *Abſolution a* judicial *act.* Magiſtrates *ſpiritual and temporal diſtinguiſhed in their* juriſdiction *and* ends. *Bonds of* ſin culpable, *and for ſin* penal. *Satisfaction* expiatory, vindictive. *God forgiveth ſins* properly, *and* effectively. *The Prieſt by way of* application *and* notice; *as alſo* diſpoſitively, *qualifying by his function ſinners for the ſame; in which he proceedeth as a* ſubordinate *cauſe both* declaratively *and* operatively. *The* priority *of binding and looſing on* Earth *to* Heaven *in reſpect of the* ſenſible apprehenſion *in the Penitent, not of the* purpoſe *and* operation *in God.* Power *of Abſolution* primitive *in God, in his Miniſters* derivative *and* delegate. *A* Penitent *abſolving himſelf by the finger of Gods* Spirit *in what ſenſe. The* power *of* binding *in the Church rather* privative *than* poſitive, *and* declarative *only.* p. 211.

SECT. II.

Peter *ſeiſed of the* keys *to the uſe of the Church. Power of* Abſolution *conferred and confined unto* Prieſts. Laicks *uſing the ſame*

not

not in case of office, *but* neceſſity, *and where they are the* parties *grieved.* Bonds *of the* ſoul, *and* ſin *onely, loosed by this* key. *The accompliſhment and* actual donation *of this* power. *God remitteth by the* Churches act. *The* form *of Prieſtly Ordination. Hereſie of the* Novatians *denying in the Church* power *to reconcile Penitents.* Seed *and* bellows *thereof auſterity of thoſe times.* Abſolution *in the Prieſt not* abſolutely *efficacious, but as relating to* conditions *in the Penitent. The Prieſt* not ſecured *from failing in the act of abſolution. The* erring key. *Prieſtly abſolution* declarative *and demonſtrative, and in a moral ſenſe* energetical. *Judgments* forinſecal *are* applied declarations *of the* Law *to the* fact. *Abſolution a* Miniſterial *act, but* powerful *and* judicial, *but not* Soveraign *nor* deſpotical. *The* ſpirit *of* judgment *to* diſcerne *and* determine, *how neceſſary for Prieſts in the act of abſolution.* Fathers *making Prieſts* Judges *of the Conſcience. The exercise of the keys,* 1. *In the* word of reconciliation: 2. *In* Prayer; *ancient forms of abſolution expreſſed in a* deprecative *manner, not* indicative: 3. *In the* Sacraments: 4. *In* interdictions *and* relaxations *of publick cenſures.* Keys *abuſed at* Rome, *dangerous to Soveraign* Majeſties *and* Republicks. *The ſuperciliouſneſs of* Roman *Prieſts in uſurping upon* Divine right, ſubjecting *the power of forgiveneſs in God to their* arbitrements. *Their* prepoſterous *way in abſolving firſt, and afterwards in enjoyning Penances. The feigned* virtue *of abſolution* Ex opere operato, *deſtructive of Piety and penitency.* Conditions *requiſite in the Penitent to be relieved by the* keys, *and lawful uſe of* Abſolution. CHAP. IX. p. 239.

Paternal *affection in the* Confeſſary. *Good for* ſheep *if the* ſhepherd *know their* diſeaſes. Medicinal *Confeſſion. The* grief *better healed when* clearer *opened.* Ghoſtly counſel *of great importance to a* Penitent. *Great care in the* choice *of a* diſcreet *Confeſſor.* Rome's *rigid Tenet.* Abſolution *denounced by* any Prieſt *beſides the* Ordinary *to be invalid. The inconveniences thereof. The* Parochial Prieſt *not to be deſerted without* juſt *cauſe, and the ſame to be approved by the Dioceſan.* p. 282.

CHAP. X.

Many poſitive *precepts without* fixed *times. The* practick *for times and ſeaſons left to the* Churches *arbitration.* Times neceſſa-

ry *for Confession, when particular* persons *and consciences are* perplexed. *Times* convenient *for all Christians*, 1. *When* visited *with* desperate *diseases*. 2. *Upon the undertaking of* solemn *actions and exploits accompanied with* danger, *and needing* special help *from God*. 3. *Upon the* receiving *of the blessed* Eucharist, *before which Confession to the Priest is always* Convenient, *and sometimes* necessary; *and the* neglect *thereof in some cases* damnable. p. 295.

CHAP. XI.

All convenient secrecy *apprimely requisite in the* Confessary. *Suspicion of* discovery *a great* enemy *to confession*. *Sins* already committed *with expressions of grief to be concealed*. *The* Schoolmen *bringing sins* de futuro to be committed, *within the compass of the* seal. *The damnable doctrine of the* Jesuites, *that* Treasons *and* Conspiracies *yet* plotting *against Church or State, and confessed to the Priest, ought to be* shut up *in privacy*. *The odious* consectaries *and* inconveniences *thereof*. Examples *of sundry* Confessors *revealing* treasons *detected in* Confession. *The preservation of* Prince, Church *or* State *to be preferred before the* secrecy *of the* Seal. *Sins opened in* confession, *the concealment whereof* crimeth not *with the* Priests fidelity *to his* Prince *and* Countrey, *to be discovered*. Marriage *in the* Clergy *no prejudice to the* lawful secrecy *of the* seal, *especially if the* penalty *of the old* Canons *against the* violaters *thereof should be revived*. p. 300.

CHAP. XII.

An Historical relation of the Canons *and* Constitutions *of the* Church *of* England *concerning* Confession, *and the practice thereof by some of the chief Members in the same*. p. 312.

28 MR 59

OF

OF CONFESSION OF SINNE.

ΠΡΟΘΕΩΡΙΑ.

BE perſwaded (induſtrious Reader) to ſtand a little at the Gate, and receive this light in the Porch; leſt a ſcandal may be taken where none is given. The *ſubject* the Author of this enſuing diſcourſe treateth upon, is a *duty* of late times laid aſide, and which through the ῥᾳθυμία, and ſluggiſhneſs of our devotion hath waxed old (as it were) and waſted it ſelf, but now beginneth to peep out from under a cloud of many abuſes, and the ſinews thereof requickned with ſpirits and motion, as the *Hiſtorian* ſaid of the decayed *Empire of Rome*. And becauſe the practice thereof is no whit plauſible to fleſh and bloud, it is likely to be oppoſed by all ſuch that are not guided by the Spirit: He foreſeeth alſo that ſome (though otherwiſe well minded) may herein be contrary-minded, which may well come to paſs by not looking narrowly into the *duty* it ſelf, covered under a maſs of inordinances, and thereupon crying down the *duty* becauſe of the *abuſe*. But his hope is, *they* will be better perſwaded,

Inertiâ Cæſarum quaſi conſenuit, atq; decoxit, niſi ſub Trajano Principe movet lacertos, &c. Florus Prolog. hiſtor.

perſwaded, when *they* ſhall perceive the ſame to be defecated, and diſabuſed.

The matter it ſelf is of no ſmall importance, and conducing to Repentance for ſin, and Remiſſion: And herein a great and learned Antiquary ſaid truly, that *the chiefeſt point of the Eccleſiaſtical ſtate and function is taken up in Repentance it ſelf, the uſe and adminiſtration thereof. His* care hath been moſt in ſeparating betwixt the *light* and *darkneſs*, the *thing* it ſelf, and the *abuſe* thereof; and *his* aim the *reviving* of this *diſcipline* as it was practiſed from the beginning. For the undertaking whereof, how mean a place Humane Reſpects have had with *him*, his heart beſt knoweth, in whoſe *Conſcience* that of the *Apoſtle* maketh no ſmall impreſſion, *If I yet pleaſed men I ſhould not be the ſervant of Chriſt*; and *his* prayer is, never to be ſo far deſtitute of Grace, as to *comply* with man, and to *come off* from God. *Smoothers* of great Perſonages, and *Detractors* of men in place, *he* diſtaſtes alike; and ſtands in an equal diſtance to the *ambitious*, that deſire many preferments, but diſcharge none; and to the *Male-content*, diſquieting himſelf becauſe his worth or hopes are ſmall.

Eccleſiaſticæ rei functioniſque præcipua pars pœnitentiâ, ejuſq; uſu & adminiſtratione continetur. Dionyſ. Petav. animadverſ. in Epiphan. hæreſ. 59.

Πρόςε Θεοῦ μάκαρος πρόςτε θνητῶν ἀνθρώπων. Gal. 1. 10.

The integrity *he* hath obſerved in the carriage of this *ſubject*, *he* maketh over to be diſcerned by the judicious and candid *Reader*; and the freedom to his own *conſcience*; for of all things *Faith* and *Religion* indure reſtraint and the fetters worſt: *Sueton* took to himſelf as much *freedom* in writing the lives of the *Cæſars*, as *they* did to themſelves in living. And *Divines* are *Diſpenſers*, and in *Diſpenſers fidelity* is moſt ſet by. *His* deſire alſo is to be cenſured with the like ſincerity and freedom as *he* hath written. Very juſtly was *Apelles* reprehended by *Lycippus* another Picturer, for painting *Alexander* with

Prorſùs eâ libertate ſcripſit Cæſarum vitas, quâ vixerunt ipſi. Eraſm. in Sueton. Epiſtolar. lib. 28.

Οἰκόνομοι. 1 Cor. 4. 2.

with a *thunderbolt* in his hand, when as he himself had set him forth with a *Spear*; for humours truly represented are lasting, but false and counterfeit colours vanish into smiles and oblivions; and far better it is to write what is *true* and *just*, than what is *great* and *plausible*. In the various censutes of the Times *he* neither expecteth nor flattereth himself with the hope of a general applause. For *I suppose* (saith an ancient Father) *no man hath ever been so fortunate in his writings, as to encounter with no contradiction*, but let him hold himself well appay'd, if none can justly control him.

Plutarch. lib. de Iside, & Osiride.

οὐκ οἶμαι τινα οὕτως εὐτυχῆ γραφὴν ἡγεῖσθαι, ἣ μηδεὶς ἀντερεῖ. *Clem. Alex. Strom. lib. 1. pag. 203.*

That *he* hath promiscuously used the name of *Priest* as of *Minister*, *he* is well assured will give no distaste, especially to those *Brethren* who are contented to *head* their party with the name of *Presbyter*, seeing also that *sacred Officers* of the *Church of England*, whereof *himself* hath had the honour to be one, are admitted into the *order of Priesthood*; and *Clergy men* so initiated, are in most of the *Western* languages known by that denomination: nor can any be justly offended, to be called by that name as ἱερεὺς under the Gospel, since the *Doctor of the Gentiles* styles *himself* the *Minister of Jesus Christ*, and ἱερουργοῦντα, *performing the duty of a Priest about the Gospel*, as *Henry Stephan* rendreth it: The name importing no more than one *sacrum Dei administrans Evangelium*, set apart to administer the Gospel, or *set over the publick worship and service of God* And a very Learned *man* of our own side is of opinion, that as the name of *Minister* may not amiss and according to the Scripture phrase signifie *all* that are *initiated* and *admitted* into *holy Orders*; so it is not *fit* and proper to *distinguish* betwixt a *Deacon and Presbyter*.

Πρεσβύτερος *Presbytero*, Hispan. *Prebstre*, Gallicè. *Priester*, Germ. Pneoϒ. Saxon. Rom. 15. 16. *Sacrâ functione circa Dei Evangelium fungens.* Castalio. ἱερεὺς ἐπὶ μὲν τοῦ ψιλῶς προεστῶτος τῆς θεραπείας τοῦ Θεοῦ. Etymolog. M. *In Sacerdotis locum non commodum satis vocabulũ substitutum* Ministrorum; *quo licet omnes qui sacro funguntur munere ritè, & ex Scripturæ usu appellentur, non tamen eo* Presbyteri à Diaconis *distinguuntur.* Jos. Mede Commentar. in Apocalyps. part. 2. p. 237.

Further-

Furthermore this Treatiser would be esteemed as *one* whose *studies are nourished in the shade*, and whose helps extend not beyond his own *Study*, and the *Authors* by him used and cited, to be of his own acquaintance. If *he* might presume, the *Church* of *England* should be his *Patron*, to the *pillars* thereof, and their *feet he* humbly submitteth his discourse, and to the *benignity* of his *candid Readers*; whose gentle and upright dealing with *him* will richly supply the defect of a more *specifique Patronage*. However *he* is resolved to rely upon the *shield of Gods favour*, and the *testimony* of his own *Conscience*. And thus much by way of Preface, where his mind was to have said more, or else not so much.

Studia (ut sic dixerim) in umbra educata. Seneca ad Neron. Tacit. Annal. lib. 14. cap. 14.

28 MR 59

OF

OF PENITENTIAL CONFESSION.

CHAP. I.

The Contents.

The names *of things exemplifie their* nature. *The Authors purpose.* Heb. נחמה *signifieth* Repentance *and* consolation, *which is variously rendred by the* Septuagint. Heb. תודה confession *or a* casting off, *by the same Interpreters is translated to give thanks, and to praise,* Exagoreusis *a forinsecal word, an indictment,* Exhomologesis, Metanœa *and* Metameleia *usual in the New Testament.* Resipiscence *and* Penitude *their difference and several uses.*

NAMES fitly imposed are the express images of things, and speak their nature: no better key to open the secret of any subject matter, than by being acquaint ed with what title it is called. Truth is a picture drawn at life, the names and titles are the several colours, representing the same unto a rational understanding. Bynames the Creatures

Δυὸ εἰσὶ ἰδέαι τῆς ἀληθείας τάτε ὀνόματα καὶ τὰ πράγματα. *Clem. Alex. Strom. lib. 6.*

P. B. 51

Ca

Creatures are not onely made known what nature they are of, but are diſtinguiſhed alſo, their ſeveral kinds, and ſpecifick formes are diverſly diſcerned. The Hebrews ſtyle the nomination of their creatures a *ſeparation of their ſeveral ſpecies*, their *Analyſis*, and diſtinction; there is then a twofold uſe of names; 1. To tell us what a thing is in it ſelf; 2. and how differenced from another. This task was God pleaſed at the firſt to impoſe on *Adam*, and he had then the ſtrength to undergo it, wherein he was not ſimply graced, the creature to take its *being* from God, and its *appellation* from man, by that imployment would God try his skill as well pleaſed to behold his own wiſdome reflecting from that glaſs. My purpoſe is (the Lord being my help) to treat of *penitential confeſſion*, the originall, inſtitution, progreſs, and practice thereof, alſo its efficacy, vertue and ſcope, together with the uſes and abuſes by ſuch Congregations and Churches as pretend to Chriſtianity, to endeavour to diſabuſe the ſame, and reſtore it to its former integrity. To inquire what authority is delegated unto man in giving audience unto Penitents; likewiſe what neceſſity lies upon ſinners, and in what caſes, to unfold the burthen of their Conſciences unto the Lords Stewards. And laſtly, what power over ſin is committed to that *earthen veſſel*, together with the inſtructions, latitude, and extent thereof, for procuring the ſafety of Chriſtian ſouls. Wherein (as we have ſaid) our firſt ſtep into this paſſage and nature of Confeſſion muſt be to learn the names, and appellations thereof. And as *Moſes* would not ſtir afoot till God had *told him his name*, ſo we muſt arreſt our thoughts in the firſt place, upon this inquiry.

תכרלת תמוכים

Non nudæ fuerunt appellationes, ſed ex earum naturis ſumptæ. Mercer.

Exod. 3. 13.

And to begin with the firſt and moſt ſacred Tongue, נחמה ſignifying *Repentance*, which is the root and parent of confeſſion, (a) which word importeth uſually a *change* in the mind, or affections, when a man repenteth of what he hath ſpoken or done, as wiſhing the ſame unſaid, or to do again; and this *alteration* is accommodated with *grief* and *pity*, if what hath ſlipped from his tongue, or hands

(a) *Generaliter ſignificat mutationem animi ſeu affectûs, qualis eſt quando aliquem dicti vel facti ſui pœniteat, illudque ipſum mutat, vel quæ fit condolentiâ vel commiſeratione, vel quæ fit conſolatione in eo qui priùs perturbatus erat.* Kercher. Lexicon. Hebr-Græc. verbo נחם.

be prejudicial to himſelf, or ſuch as are dear unto him, or elſe with *conſolation*, in caſe his former purpoſe proved moleſtious unto him, and that he hath found eaſe in the revoking thereof. And hence it is that the word carries with it a double ſignification to *repent*, and to *comfort*; for godly ſorrow uſually ſits down in conſolation, true Repentance like *Janus* with a double face, looking upon the old year or converſation lamentably; upon the new, or renewed life cheerfully. God ſpake as man, when *he repented that he made man*, there's the word; and *Job* in the ſame termes expreſſed that ſerious abnegation of himſelf, *wherefore I abhor my ſelf, and repent in duſt and aſhes.* A Penitent for a time diſlikes none more than himſelf, and would have others take notice of his vileneſs alſo by covering himſelf with duſt, and crowning his head with aſhes. The *Septuagint* have rendred the ſame variouſly, but every way ſignificantly; as 1. Πάυω to ceaſe, παύσομαι ἀπὸ τῆς κακῶν, ſaith God by the Prophet, upon the peoples turning from the evil of ſin, *I will ceaſe from the evils of puniſhment, which I purpoſed to do unto them becauſe of the evil of their doings*; ſo it hath, and ever will be, betwixt us and God; hand off from ſin, hand off from puniſhment. 2. It is interpreted ἐνθυμέομαι, to ponder and conſider, (and that but once) upon that former place in *Geneſis*, καὶ ἐνεθυμήθη ὁ Θεὸς ὅτι ἐποίησε τὸν ἄνθρωπον; and *God pondered in his mind that he had made man*, conſidering and bethinking with himſelf what he had done; ſo conſiderate were thoſe Interpreters in tranſlating thus, leſt Repentance with God might have begot ſome miſpriſion of him with *Ptolomy*; though otherwiſe they make bold to render it with words and phraſes of Repentance, and that in the perſon of God too, when it is not of man but of the evils that might befall him. As 3. Μεταμέω, to repent again, in *Jeremy*, *If a nation turn from the evil*, μεταμέσω ἀπὸ τῆς κακῶν, *I will repent of the evil I thought to do unto them. If it do evil in my ſight, that it obey not my voice*, then μεταμέσω ἀπὸ τῆς ἀγαθῶν, *I will repent of the good wherewith I ſaid I would benefit them*: Here I cannot refrain from telling my Reader, how we occaſion

נחם *conſolari, pœnitere.* S. Pagnin.

Gen. 6. 6.

וינחם יהוה ונחמתי על עפר ואפר

Job 42. 6.

Jer. 26. 3. *Mala non peccatoria ſed ultoria.* Tertull. lib. 2. contr. Marcion.

Aug. [*pro pœnituit*] *lecit recogitavit, juxta fidem veruſtiſſimi codicis.* lib. 15. de Civit. Dei. cap. 24.

Pœnitentia Dei neque ex improvidentia, neque ex levitate, neque ex ulla boni aut mali operis damnatione reputetur, ſicut humana —— nihil aliud intelligitur quàm ſimplex converſio ſcientiæ prioris. Tertull. lib. 2. contr. Marcion. c. 24. Jerem. 18. verſ. 8. & 10.

Gods favours, and frownes; when man turns from evil, God turnes to be good in *collation* of benefits, and when man turns from being good, God turns to be evil in the *affliction* of his judgments; yea ſo propitious is God upon Repentance, that to repent with him is with theſe Tranſlators to be pacified. In *Moſes* earneſt interceſſion for the people, (for whoſe ſins God was juſtly diſpleaſed) we read according to the Original, *Turn from thy fierce wrath, and repent of this evil againſt thy people*; they render it ἵλεως γενοῦ ἐπὶ τῇ κακίᾳ τοῦ λαοῦ σου, *be favourable to the ſins of thy people.* And whereas God was intreated and *Moſes* prevailed in his ſuit, (as what cannot fervent ſupplications do with God) the Hebrew verity ſaith, *and the Lord repented of the evil which he thought to do unto the people,* and they ſay, καὶ ἱλάσθη Κύριος περὶ τῆς κακίας, *God was intreated for the evil and pacified.* This evidence is from the Old Teſtament, and oldeſt language for Repentance.

ἱλάσκομαι & ἵλεως γίνομαι.

והנחם על הרעה לעמך

Exod. 32. 12.

וינחם יהוה על הרעה

Verſe 14.

And what find you for the tongue and dialect thereof, *Confeſſion?* I ſay as *Philip* to *Nathaneel*, *Come and ſee*: the Hebrew תודה in *hiphil* to *Confeſs*, is a branch of the root ידה *projicere*, to caſt away; becauſe Confeſſion is a kind of caſting up of crude ſins, indigeſted in the conſcience of a diſeaſed ſtomach, and diſquiet breſt. A Father of great antiquity hath inſtructed me to this obſervation, *Even as thoſe that have meat lying indigeſted upon the ſtomach, or are otherwiſe troubled with the phlegme, are greatly releeved by a vomit; ſo thoſe that hide their ſins committed inwardly, are ſtrangled well-nigh, and choaked with their humour and flegme, but if that vexed perſon would accuſe himſelf, and confeſs, by ſo doing at once he vomiteth up his ſin, and diſcovereth his diſeaſe.* So *Origen.* Thence cometh alſo תודה which is *confeſſion*, or the *ſacrifice* deſtin'd to expiate the ſin revealed to the Prieſt, of which there is frequent mention in the old Law; where the guilty perſon was to *confeſs* the ſin that he had ſinned,

John 1. 46.

Sicut ii qui habent intus incluſam eſcam indigeſtam, aut humoris, vel phlegmatis ſtomacho graviter, & moleſtè imminentia, ſi vomuerint relevantur; ità etiam hi qui peccaverunt, ſiquidem occultant, & retinent inter ſe peccatum, intrinſecùs urgentur, & propemodùm ſuffocantur à phlegmate, & humore peccati, ſi autem ipſe ſui accuſator fiat, dum accuſat ſemetipſum, & confitetur, ſimul evomit & delictum atque omnem morbi digerit cauſam. Origen. homil. 2. in Pſal. 37.

And it ſhall be, when he ſhall be guilty of one of theſe things, והתודה and ſhall confeſs that he hath ſinned in that thing, *Levit.* 5. *Pſal.* 5. 6.

ned,

ned, and to preſent his offering. And the Prieſt was to make his (*b*) *atonement*, *expiation* or *redemption*; the quality of which confeſſion, and the reſerved caſes therein will come under our hands hereafter; So in the inquiry after the iniquity of *Achan*, which put *Iſrael* to flight more than all their enemies could do: the offender attached by a divine lot; *Joſhuah* adviſeth him at no hand to conceal the ſin, but *to make confeſſion thereof to God*, or as the *Septuagint* according to the letter of the *Hebrew*, *give confeſſion unto him.* And the ſame Interpreters, where *ſin* is the ſubject thereof, render it *confeſſion*; but where God and his mercies are the contents, *praiſe* and *thanksgiving*; as for example, *That I may publiſh with the voice of thanksgiving, and tell of all thy wondrous works*; or as the French Bibles, *for to illuſtrate with the voice of thanksgiving*; after the Hebrew, *That I may cauſe to be heard, or ſound forth in the voice of confeſſion*, which the Septuagint read thus, *τῦ ἀκῦσαί με φωνῆς αἰνεσεώς συ, that I may hear the voice of thy praiſe.* But when ſin bears the burthen of confeſſion, then the words uſed are ἐξομολογέω, & ἐξομολόγησις, which run along all their tranſlation, and are of much uſe with the *Greek Fathers* alſo; ſometimes they expreſs it by ἐξαγορέυω, a forinſecal word, as in that former place of *Leviticus*, *καὶ ἐξαγορέυσει τὴν ἁμαρτίαν, and ſhall confeſs his ſin.* After that ſolemn and heavy denuntiation of the peoples ſins unto God by the lips of *Ezra*, chap. 9. in the beginning of the next, the *Septuagint* read, *ὡς ἐξηγόρευσε κλαίων καὶ προσευχόμενος, after he had confeſſed weeping and praying.* That Prieſts and peoples confeſſion could not but fly up to heaven, winged with prayers and teares: And *Davids* purpoſe to accuſe and indict himſelf for his offences, was according to that tenor, *εἶπα ἐξαγορέυσω καθ' ἐμῦ τὴν ἁμαρτίαν, I ſaid I will confeſs my ſin againſt my ſelf*; where he never took his own part more, than by ſetting himſelf in ſuch a confeſſion againſt himſelf: wherein thoſe Tranſlators would ſhew that in confeſſion, there muſt be a concurrency both in ſoul and body, and both muſt arraign us at the Bar, giving in of evidence, or rather finding of the *bill* of *indictment* by our ſelves put in, and ſigned

(*b*) כפר

יתן לו תודה *Joſh.* 7. 19. δὸς αὐτῷ τὴν ἐξομολόγησιν. *Lui fais confeſſion.* Gallicè.

Pſal. 27. 7. *Pour eſclater en voice d'action de graces.* Fr. B.

לשמע בכול תודה *ut audire faciam ſonum*, in Hiphil. Pſal. 26. 7. Sec. LXXII. From ἀγορά. *forum.* Ezra 10. 1.

Pſ. 31. *vel* 32. *ſec. Hebræos.*

to

to be true, if it were onely ἀγορεύσω the evidence of the tongue were enough, but ἐξαγορεύσω imports that there is an inward ſenſe of the outward evidence; and as evil ſpringeth from the heart, ſo from that root muſt orall confeſſion iſſue forth: and hence is it that one of the Fathers calls it, 1. The *confeſſion of the conſcience:* 2. Another, the *expoſing of the burden of the ſoul*, 3. and a third, *a ſighing forth of ſin, rather than ſpeaking*, and with grief of heart, more than words of the lips. Thus far the Old Teſtament hath led me by the hand along the ſeveral denominations of Repentance and Confeſſion.

1. *Exhomologeſis conſcientiæ.* Cyprian.
2. *pondus animi proferre.* Aug.
3. *Ingemit culpæ dolore.* Ambr.

And now for to come unto that other part of Gods treaſure, (for ſo *Clemens Alexand.* honours the Scriptures) let us ſee what a *good Scribe* may bring forth of the *New* alſo: We ſhall there find for Repentance two words, μετάνοια & μεταμέλεια, the former hath reſpect unto the *mind*, and the change thereof, rather than any corporal afflictions; when after a lapſe the party peccant ſhall find his errour, and ſo ſeriouſly to lament that former errour as to correct and amend the ſame; conſidering *what he was* with grief, and endevouring to be what he was not, (but ought to have been) with grace; that his Repentance is a departure from evil unto goodneſs, therefore herein is wiſdom in the end; and in Latin is termed *reſipiſcentia*, for to commit ſin is folly, but to repent thereof, and amend is wiſdome; therefore it hath reference to the inward man, and importeth *not ſo much the confeſſion of ſin, as the commutation of the mind, whereby the ſinner is altered, rather than the ſin uttered*, as *Tertullian* elegantly expreſſed the force of the Greek word; and in that name is compriſed Repentance, with its properties and virtues; ſo you have the *fruits of repentance*, Mat. 3. 8. and the *calling of ſinners to repentance*, *Mat.* 9. 13. and *forgiveneſs* of ſins annexed

Μετανοῶν *mutatam mentem ſonat, non afflictionem corporis.* Eraſm. annot. in Mat. cap. 3.

De errore admiſſo ità dolere, ut corrigas, Latinè reſipiſcere. Beza Annot. ad Matth. 3. verſ. 2.

Semper μετανοίᾳ *convenit* ὁ σωφρονισμός.

Nam & in Græco ſono pœnitentiæ nomen non ex delicti confeſſione, ſed ex animi demutatione compoſita eſt. Tertul. lib. 2. contr. Marcion. cap. 4.

Καρπὸς ἀξίους τῆς μετανοίας, *Matth.* 3. 8. ἁμαρτολοὺς εἰς μετάνοιαν, *Matth.* 9. 13. μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν, *Luc.* 24. ἐν σακκῷ καὶ σποδῷ μετανόησαν, *Matth.* 11. 21. μετανοήσατε ἔν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, *Act.* 3. 19.

annexed to *repentance*, Luke 24. 27. so you have the habit and dress thereof, *they had repented in sackcloth and in ashes.* The virtue and effect, together with the manner and efficacy thereof; *Repent and be converted that your sins may be blotted out*; thus μετάνοια is all in all with repentance.

—ρεχθὲν δὲ τε νόμος ἔγνω. *Hesiod.*

The other word μεταμέλεια, is not of such vertue, and is used of such as have been remiss, and supine in managing of their affairs, who smarting for their sollies, and negligence, at the last shew more diligence; such after-wits are usually anxious, and disquieted with their doings. This kind of pensiveness doth not alwayes imply a change either in life or purpose for the better, but sometimes for the worse also, betokening rather a δυσαρέστησις, and displeasure, whereby we could wish with all our hearts things done undone, hap what will, be they good or evil. *The gifts and callings of God are* ἀμεταμείλητα *without repentance*, that is of that sort as the donation thereof is at no time displeasing to God, who therewith was once pleased. *The Lord sware* καὶ οὐ μεταμεληθήσεται *and will not repent*, that is, will never desire to change, or dislike his *deposition.* The *son* that refused to labour in his *fathers vineyard*, was better than his word, he said he would not, *afterwards he repented and went*, and upon better thoughts altered his resolution, and obeyed: he repented upon what he said, and went upon what he resolved. *Judas* after his treason μηταμεληθεὶς repented likewise, as sore troubled at what he had done, and could have wished the same to have been to do again, as one swallowed up of sorrow and despair. The *Apostle* of his *sharp letter* sent to the *Corinthians*, *I do not repent, though I did repent*, as loth to grieve them; so he repented that they should look sad at any lines of his; yet *he repented not*, because *they sorrowed after a godly manner.* I have been the more particular in these instances, that the difference betwixt these two, μετάνοια, which a learned Interpreter alwayes translates *Resipiscence*, and μεταμέλεια in like manner alwayes by him rendred *Pœnitude*, might shine the clearer, and it stands in two points, 1. in their properties and conditions, the one being a sober discerning of what was formerly

Dicta est cùm socordes in peragendo serò incipimus esse attenti. Erasm.

Declarat post rem aliquam factam sollicitum esse & anxium, Latinè pœnitere, atque usurpari potest in vitio. Beza.

Heb. 7.21.

μεταμεληθεὶς ἀπῆλθε. Matth. 21.29.

Tristitiam significans à qua est absorptus. οὐ μεταμέλομαι, εἰ καὶ μεταμελώμην.

Beza.

formerly amiss, wisely correcting and amending the same, or an *alteration* wrought in the heart upon sounder advise, and a *reformation* of precedent faults; whereas the other [*Metameleia*] ofttimes intimateth no more, than a meer vexation, causing trouble, and anxiety of mind at things past help, or a displeasure, and distrust onely, joyned with little or no amendment. 2. The other difference lies in the *object*; *Metanœa* is only for *reformation*, altering what was fit to be altered, and grieving for what was worthy to be lamented; whereas *Metameleia* is sometimes a fretting that evil designs succeed not, as *Pharaoh* repined that he let *Israel* go, and resolved to cross their passage to his own ruine; Therefore when this Repentance is attributed to God and men, and they both good and bad, this distinction must be observed; 1. when God is said to repent (as in making of *Saul* King) the change is in the *outward act*, not in Gods internal will, *viz.* in the dethroning of that worthless Prince: 2. when good men repent, the change is in the *affections*, and in the *actions* also: 3. but the wicked are no changlings, grieving sometimes that their mischievous plots take no place, and at other times swallowed up in grief, that they have been so mischievous.

Deus vult mutationem, non mutat voluntatem. Aquin.

Other words there are in the New Testament for Confession, coincident with those used by LXXII. Interpreters in the Old, whose Translation is by the *Evangelists* and *Apostles* generally imbraced; as ὁμολογεῖν, 1 *John* 1. 9. and ἐξομολογεῖν, *Mat.* 3. 6. *Mark* 1. 6. *Acts* 19. 18. I chuse to direct to the places onely, having formerly spoken all I know by the words already; and my care is to ease my self and my Reader all I can, from the tediousness of Tautologies and needless repetitions.

And as little remaineth to be spoken of the Latine names, *Pœnitentia* takes its beginning with *Erasmus*, *à pœne tenendo*, because it laieth hold on good resolutions in the last; although a great master in *Criticisme* derives the same from *pœna*, and that from *pœniendo*, (*pœnire* with the ancient standing for *punire*) because punishment usually answers sin. To repent in the vulgar Translation is *pœnitentiam agere* for *pœnitere*, and is as ridiculously translated by our *Rhemists to do penance*; as if I should interpret *vitam agere to do life*, which I oppose not with

Turnebus.

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any purpose to cut off godly sorrow from Repentance, or those severe and wholsome exercises thereof, of much use in the Primitive times, as not ignorant that though Repentance be a conversion and turning, yet the way is *with weeping*, &c. and Joel 2. profess my self no great enemy to them that with a discreet hand shall chastise the body, not to keep even with God, but to keep it under, to sequester the same from sinning, rather than to satisfie for sin; according to that vulgar Epigram of *Ausonius*,

Sum Dea quæ facti, non factiq; exigo pœnas,
Nempe ut pœniteat, sic Metanœa *vocor.*

And thus much for the words, and their significations, wherein I have not onely rested upon the naked *Etymologies*, but have respected the use, and practice thereof in holy Scripture, and live in hope to be discharged of that censure, *Bellarmine* (I know not how justly) passeth upon the Divines of the Reformation, as *Grammarians rather then Divines, deriving the significations of words from Etymologies, rather than the common use of the holy Scriptures and good Authors.*

" *Errant isti Grammatici potiùs quàm Theologi, qui vocum significationes ex Etymologiis potiùs ducunt, quàm ex communi Scripturæ & bonorum Authorum usu.* Bellar. l. 1. de Pœn. c. 7.

CHAP. II.

The Contents.

Repentance *is a* converſion, *and wherein it conſiſteth; The Fathers define it from the* ſenſible *effects and* ſigns *thereof. The Schoolmens errour in placing it in* bodily *corrections rather then in* mental *change. The Reformed Divines ſeat it in the humiliation of the heart, requiring alſo outward expreſſions of ſorrow.* Converſion *is the* eſſential form *of* Repentance. *Self-abnegation, Godly ſorrow, a Penitents practice and endeavour.*

ἡμὶν λέξις ἔσω ἐσθῆς ἐπὶ σώματος, τὰ δὲ πέργαμα σάρκες εἰσι, καὶ νεῦρα. *Clem. Alex.* Στρωματ. *l.* 1. *p.* 215. *Mat.* 9. 21.

HItherto of the ſeveral names and appellations, now of the ſubſtance and thing it ſelf; for words are as clothes, and rayment to the body, whereas the material ſubſtance is the nerves, and fleſhy part thereof; yet as the *Hæmorrouſſaan* in the Goſpel drew virtue from our Saviour by touching the *hem of his garment*, ſo no ſmall light hath been afforded (as in part hath already appeared, and will be ſhewn more fully hereafter) to diſcover the nature of *penitential confeſſion* from the habit and outſide thereof; the clothes thus ſpread we may ſee more clearly into the thing it ſelf. And ſo much hath been unfolded by the names wherewith Repentance is called in ſeveral languages, that the leſs is left behind to diſcover the ſubſtantial part thereof; and therein I ſhall make as little ſtay as I may, for that this conſideration was not the principal matter intended, but as an *apparatus*, and neceſſary introduction thereunto. Our inquiſition into the nature of Repentance ſhall begin with the holy *Scriptures*, paſs along by the *Fathers*, divert unto the *School-men*, and conclude with the *modern Divines* of both Churches.

In Gods book Repentance is deſcribed to be a converſion and a change. In *Solomons* prayer upon the *dedication* of the *Temple*,

ple, when the people ſhall be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again unto thee, and confeſs thy name, &c. there's a *turning to*; which implies alſo a *turning from*, and that follows in the verſe following, *if they confeſs thy name, and turn from their ſin.* The termes then in this converſion τὸ ἐπ' ὦ is from ſin, and thence there is a departure; τὸ ἐφ' ὃ is to God, and thither there muſt be an adventure. Upon good advice then the Hebrew שוב to *turn*, is by Interpreters turned *to repent*, eſpecially where the ſame is doubled in the Original, as in *Ezekiel*, *Repent and turn from all your tranſgreſſions*, Chap. 18. 30. and Chap. 14. 6. *return, and turn ye from*, as the French read it. I could be infinite (if occaſion were) in ſuch particulars. *Can the Ethiopian change his skin, or the Leopard his ſpots? then may ye alſo do good that are accuſtomed to do evil*; inimating that Repentance is no natural work, that ſins ſet on by cuſtome adhere as cloſe unto the ſoul, as blackneſs to the skin of the *Ethiopian*, or ſpots unto the *Leopard*; that the *blackneſs*, and thoſe *ſpots* are changed by doing good inſtead of evil, and that change to be wrought upon Repentance. The ſame Scripture ſeats this *Converſion* in the *heart*, ſhewing that it ariſeth from a ſenſe of Gods judgments, and a deteſtation of ſin, accompanied with a godly ſorrow for the ſame; grounded upon a juſt diſpleaſure a ſinner takes unto himſelf for diſpleaſing God, joyned ever with holy vows, ſtudies, and endeavours *of amendment of life*; Thus much from the Scriptures.

1 *King.* 8. 33. ἀπὸ τῆς ἁμαρτίας αὐτῶν καὶ ἐπιστρέψωσι. *Ariſtot.* verſe 35.

שובו והשים *Reſtournez vous & veſtez deſtournez.* Fr. Bible. Jerem. 13. 23.

Acts 17. 30.

2 Cor. 7. 10.

Matth. 3.

For the *Fathers* their deſcriptions are uſually taken from the effect, and operation of Repentance; as that of *Ambroſe*, *Repentance is to bewail ſins already committed, and not to commit again ſins already bewailed*, conſiſting in a contrition for ſin, and a dereliction thereof, where indeed *what* a penitent *turneth from*, and *leaveth*, is expreſſed, but not to *what* he is to *lean*, and *turn unto*; the *Maſter* of the *ſentences* ſomewhat ſupplies this defect, *that it is a virtue whereby we lament, nis propoſito plangimus & odimus, & plangenda ulteriùs committere nolumus.* Lomb.

Præterita mala plangere, & plangenda iterum non committere. Ambr.

Anteacta peccata flere; & flenda non committere. Greg.

Eſt virtus quâ commiſſa mala cum emendatio-

Eſt dolor de peccato commiſſo cum emendationis propoſito. Aquin.

and hate the ſins that we have done, with a purpoſe of amendment, as not with our wills to commit what we have lamented; which *Aquinas* hath contracted thus, *it is a grief for ſins paſt, with a purpoſe of amendment.* But that aſcribed to Saint *Auſtin*, viz: *that it is a kind of revenge alwayes puniſhing in himſelf, what a ſinner grieves to have committed*, hath reſpect unto the *exerciſe*, and *conſequent* of Repentance, rather than to the *virtue* it ſelf. They all concur that Repentance is a grieving for ſin, inſomuch that the *Ethnick* is taxed by *Tertullian*, for calling that Repentance, wherein the doing of a good turn is grieved at, as ſpilt upon a thankleſs breſt, or otherwiſe caſt away; where he deſireth to be underſtood of *Medicinal* and ſaving *Repentance*, otherwiſe he will fall under the laſh of his own pen, himſelf cenſuring in *Marcion*, what he approved againſt the *Ethnick*, and approving againſt *Marcion* what he cenſured in the *Ethnick*; for he allows not that the ſubject of repentance ſhould be onely evil, nor that every ſorrow ſhould be grounded upon a reall errour, or alwayes argue ſomething amiſs; for many times courteſies, and benefits are repented of by the *Donours*, as extended to ſuch as deſerve not the ſame, importing rather ingratitude in the *Donee*, than any offence in the *Benefactor*; therefore to reconcile him to himſelf, interpret him to ſpeak of *criminal* Repentance onely, which ever reſpecteth ſin the chief motive of godly ſorrow.

Eſt quædam dolentis vindicta, ſemper puniens in ſe, quod dolet commiſiſſe. Aug. lib. de vinc. pœn.

Etiam in bonis factis adhibent. Tert. lib. de pœn. c. 1.

Pœnitentiam pravè interpretatur (Marcion) *confeſſionem ſcilicet ſapere mali operis alicujus, vel erroris; porro non ſemper, evenit enim in bonis factis pœnitentiæ confeſſio ad invidiam, & exprobrationem ejus qui beneficii ingratus extiterit.* Tert. lib. 2. cont. Marcion. c. 24.

Pœnitentia { *invidioſa.* / *criminoſa.*

All which deſcriptions of the *Ancients*, comprehending rather the conſequents and effects of Repentance, than the preciſe form thereof, occaſion the *Schoolmen* to let go the ſubſtance for the ſhadow; who in their diſputes are ſo fettered to the external practice, and fruit of repentance, that no other collection can be made from their Treatiſes, and determinations, than that (*a*) Repentance is a harſh kind of diſcipline, and auſterity, carrying a rigid hand upon the fleſhly part of man his body, thereby to tame the ſame to ſubjection, or to chaſtiſe it for former inſurrections; a diſcipline not amiſs, if

Definitio pœnitentiæ data eſt per cauſam, non per eſſentiam. Compend. Theol. verit. l. 6. c. 20.

(a) *In iis, quæ corporis magis exercitationem, quàm animi emendationem in ſe continent, collocata.* H. Grotius de Relig. Chriſt. l. 6. ſub initio.

the

the mind, and inward man might be renewed alſo; which ever implieth a due correction, and amendment of life; but of this inward reformation *ne γεῦ quidem*, there is a ſtrange ſilence, you ſhall not lightly meet with a ſyllable thereof in all their voluminous Tractates. It is not a ſhirt of hair, a Lenten ſuit, a dejected countenance, that can pleaſe God, without a true humiliation of the heart; nor the outward habit of *John* the *Baptiſt*, without his inward virtues. Be not deceived, God is not mocked with all *ſackcloth* without, and all *purple* within. The Divines of the Reformation eſpying this defect of the inward ſap, and marrow of Repentance, conſiſting in the rending, and renewing of the heart, have ſtood much upon, and urged repentance of this kind; as a work of grace ariſing of a godly ſorrow, whereby a man turns from all his ſins to God, and brings forth fruit worthy of amendment of life: *Or a true converſion of our life to God, proceeding from a true fear of him, and contained in the mortifying of the old man the fleſh, and in the quickning of the ſpirit.* Nor have they ſtayed here, but have called on for the fruits, and exerciſes thereof, profeſſing the end, and ſcope of repentance to be the reſtitution of Gods image decayed in us; have injoyned the offices of piety to God, and of charity towards man; That penitent ſinners are trees of Righteouſneſs, of Gods own planting, growing by the *waters that flow out of the Sanctuary*, and therefore muſt bear *fruit, that may ſerve for meat, and leaf for med cine.* Behold then the ſubtilty of *Satan*, and iniquity of theſe times, perſwading many to have inward Repentance, and grief in the heart, without any external exerciſe or fruit, whereas the tree is known to be good by the fruit it beareth. 'Tis true, bodily exerciſe upon the fleſh, where the ſpirit, and inward grace of Contrition is wanting, profiteth nothing; yet if true ſorrow be planted in the

In externis exercitiis mordicùs infixi—— de interiori mentis reformatione mirum ſilentium. Calv. Inſtit. l. 3. c. 4. Sect. 1.

Repentance what, and wherein the truth thereof conſiſteth.

Eſt vera ad Deum vitæ noſtræ converſio à ſincero ſerioq; Dei amore profecta, quæ carnis noſtræ, veteriſq; hominis mortificatione, & Spiritus vivificatione conſtat. Calvin. Inſt. l. 3. c. 3. quem ſequitur Zanch. loc. com. de Pœnit.

Officia pietatis erga Deum, charitatis erga homines—— externa teſtimonia quæ ſinceram reſipiſcentiam commendant. Calv.

Eſ. 6. 3.
Ezek. 47. 12.

the heart, it will break forth in the *eye* with tears, and *tongue* with confeſſion. Conſider how unſuitable it is to cut off all bodily Repentance for *ſins done in the body*, as thou haſt given thy members to the one, ſo give them to the other alſo. Thus have I opened (ſo far as is neceſſary) the doctrine of Repentance, and ſhall diſmiſs the ſame with certain concluſions.

Concluſ. 1. *The very nature and eſſence of Repentance conſiſts in turning.* The firſt text that Saint *Paul* preached on to the Gentiles after his own converſion, was, *that they ſhould repent, and turn to God, and do works meet for Repentance*; the ſumme and driſt of Repentance being to paſs from our ſelves to God: which *converſion* is not a ſubſtantial change, altering the *ſubject*, but an *alteration* in the *qualities* of the *Converts* ſoul, changing them from evil to good; as for example, the ſame body now in health, now diſeaſed, where the ſubſtance is the ſame, but not the ſtate; or as the ſame metal wrought in an angular or circular figure, *materially* the ſame, though not *formally*. In repentance then the *ſubſtance* is not changed, as in *generation* and *corruption*, nor the *quantity*, as in growth and diminution, but in *qualities* and *conditions* onely; a transformation of the inward man, therefore called a *new heart*; and deſcribed by *returning unto the Lord, putting away abominations out of his ſight; by breaking up of fallow ground; and circumciſing the fore-ſkins of the heart*, wherein lies the amendment, and alteration.

Acts 26.20.

Ὅιον τὸ σῶμα ὑγιάινει καὶ πάλιν κάμνει, ἀπομένον γὲ ταὐτὸ καὶ ὁ χαλκὸς τρογγύλος ὅτε καὶ γονιοειδὴς ὁ ἄυλος γε ὤν. *Ariſt. de gener. & corrup. l.* 1. *text.* 23.

καὶ πάθος καὶ τὸ ποίον ἀλλοίωσις. *Id. ib.*

Ezek. 18.31. Jer. 4.1, 3, 4.

Concluſ. 2. *Peccati odium pœnitentiæ exordium — illum arbitror plurimum profeciſſe, qui ſibi plurimum diſpliceredidicit.* Calvin. *A Penitent upon the ſenſe of his ſins and Gods judgments, becomes a perſon much dejected*, as *David* and *Peter*, and thereupon grows into a great diſlike with himſelf, wiſhing he were another man; and as the beginning of Repentance proceedeth from the hatred of ſin, ſo doth the hatred of ſin ſpring from the fear of God, and that penitent hath made a fair progreſs in Repentance, which hath truly learned with himſelf to be highly diſpleaſed.

Concluſ. 3. *Contrition in a true Penitent is a godly ſorrow for ſin, and for incurring Gods diſpleaſure:* Grief for ſin is, where the ſin is more abhorred than the puniſhment; that if there were no Conſcience

Conſcience to accuſe, no *Devil* to terrifie, no *Judge* to arraign and condemn, no *hell* to torment, yet to be humbled for all that for ſin, and brought upon our knees for offending ſuch a *God*; and that ſin ſhould be the more diſpleaſing to us for that it is unto *Him* diſpleaſing. There was in the heart of *Anſelmus* ſuch a deteſtation of ſin, as to profeſs, that *if the horror of ſin on the one ſide, and terror of hell on the other, were ſo propoſed, as one of them (chuſe which he would) muſt needs be undergone by him, that he would prefer the torments to ſuffer there, before the filthineſs of ſin to be unclean here; and that in his option and choice, he had rather deſcend into hell an innocent, and undefiled, than to aſcend into heaven with guilt and uncleanneſs*; ſuch hearts, and holy reſolves, God ſend us.

Si hinc peccati horrorem, hinc inferni dolorem corporaliter cerneret, & neceſſariò uni eorum immergi deberet, prius infernum quàm peccatum appeteret. Malle ſe purum à peccato, & innocentem Gehennam habere, quàm peccati ſorde pollutum cœlorum regna tenere. Eadmer. vita Anſelm. lib. 2.

A Penitent indeavoureth by all wayes and means poſſible to appeaſe the wrath of God, to make his atonement for the obtaining of mercy, by faith in *Chriſt*, and the efficacy of his merits; by humility of heart, by confeſſion and acknowledgment of the offence; by promiſes of amendment, and by frequenting the beſt remedies againſt ſin; ſupporting himſelf in all his anguiſhes, and afflictions, and though he have fallen among theeves, be ſtripped of his rayment and wounded, yet he is not quite dead, gaſping for relief, and anchoring himſelf upon the coming of the good *Samaritan*; his ſoul is a wounded ſpirit indeed, but wounded ὐ θανασίμως, ἀλλὰ σωτηρίως, as a *father* ſpeaketh, not to death, but ſo as may be healed. This expectation of pardon and reconcilement differenceth the godly ſorrow of true *Converts*, from the gulph of grief, and deſperation of forlorn Miſcreants, ſuch as were *Cain* and *Judas*, men ſwallowed up of ſorrow, without the leaſt beam of comfort. *Judas* went the wrong way in confeſſing his ſins unto the Jewiſh Prieſts and not unto God. I ſuppoſe (ſaith *Ambroſe*) that if that *Confeſſion had been directed unto Chriſt, he might have found* *Concluſ.* 4.

Luke 10.30.

Clem. Alex. pæd. lib. 1. *pag.* 89.

Arbitror quòd etiam Judas potuiſſet & tantâ Dei miſeratione non excludi à venia, ſi pœnitentiam non apud Judæos, ſed apud Chriſtum egiſſet. 1. 2. de pœn. c. 5. *Hoc auferre vultis* [Novatiani] *propter quod agitur pœnitentia; tolle Gubernatoris perveniendi ſpem, & in mediis fluctibus incertus errabit; tolle luctatori coronam, lentus jacebit in ſtadio——. Bonum Dominum habemus qui velit donare omnibus.* Ambr. lib. 2. de pœnit. cap. 3.

mercy;

mercy; hope of mercy is the onely incouragement to Repentance; without this Anchor the Pilot and his ſhip are toſſed incertainly with winds, and waves; take away this laurel, the Champion will languiſh upon the theatre. But a good Lord we have that will forgive all, and to all that ſeek him, ſaith the glory of *Millaine.* And in this laſt Concluſion we have news of *Confeſſion,* which is a good means to obtain mercy and forgiveneſs, to which we haſten.

CHAP. III.

The Contents.

Diſcipline *of* Penance *wherefore injoyned by the Church.* Exhomologeſis, *divers kinds of Confeſſion, Publick penance of* Apoſtolical *practice. The auſterity thereof in the Primitive times. Order thereof preſcribed in the dayes of* Cyprian *and* Ambroſe. *Divers examples of* publick Penitents. *The* ſolemn Practique *thereof in Records of the Church. Sinners admitted but once to* ſolemn Penance. *Actual reconciliation denied by the Church to lapſed ſinners.* No renewing unto repentance, *how underſtood in the Epiſtle to the* Hebrews. *Four ſtations obſerved by the ancient* Penitents. *The reſtoring of this diſcipline much deſired.*

I Have touched in the former paſſages how Repentance began to be placed in the exerciſes, and practick part thereof, as the ſubduing of the body with auſterity of food, and rayment; by which external means *Man* rather came to the notice of our ſorrow, than *God*; for the Almighty as he is the ſearcher of the reins, and heart, hath an eye principally upon thoſe inward parts to ſee how they ſtand affected: I ſay, becauſe

becauſe God can make a ſcrutiny into the ſpirit of man onely, it was thought fit by the *Church*, (which is a ſelect company of men, and underſtand as man) to preſcribe unto ſinners ſuch rules to be obſerved in Repentance, whereby the ſame might appear to be real and ſincere unto them alſo: for if the *Church* have any power (as ſure ſhe hath) in the reconcilement of Penitents, there muſt needs be ſome ſuch means ſuppoſed as are proportionable to the Churches apprehenſion, whereby inward contrition for ſin may be unto them demonſtrated, and forthwith the party to be reconciled. But grief of heart cannot be made known unto man without ſome ſenſible ſign; therefore as Saint *James* called upon the profeſſors, *ſhew me thy faith by thy works*; ſo did the ancient *Diſciplinarians*, ſhew us your Repentance by the fruit thereof. Now this evidence, and demonſtration conſiſted in the undergoing of an outward humiliation, according to the *Penitential Canons* then in force; of which diſcipline there were ſeveral degrees, according to the nature of the offence, and this the *Ancients* called *Exhomologeſis*: for as in the Primitive times they onely were named *Penitents* that underwent the publick preſcript thereof; ſo publick penance was comprehended under that title as the *miniſterial* part thereof; for what was it elſe but a publick *manifeſto*, and declaration of ſin, joyned with a ſubmiſſion to open Penance and ſhame? Inſomuch that the *Jeſuits* themſelves confeſs that *Exhomologeſis* is a word of ſuch latitude, and uſe with the old Doctors, as to comprehend contrition, and ſatisfaction, as well as vocal Confeſſion onely; and expreſly that *Cyprian* thereby meant not that, which they terme Sacramental. Upon good ground then *Eraſmus* firſt, and after him *Chemnitius* have obſerved, how divers Divines not adviſedly conſidering what the old Doctors ſay, are deceived, or elſe have a purpoſe to deceive in their allegations; *for what the Fathers ſpeak of a general, and open Exhomologeſis, that they wreſt by and by, to a ſecret, and*

James 2. 18.

Nomine Pœnitentium apud veteres, ſoli publici pœnitentes intelligi ſolebant. Bell. l. 2. de pœnit. c. 14. p. 1403. *Miniſterium ejus.* Tertul.

Apud veteres nomine Exhomologeſis interdum non intelligitur ſola Confeſſio, ſed etiam contritio & ſatisfactio. Bel. de pœn. l. 2. c. 5.

Exhomologeſis apud Cyprian. *ſacramentalem (ut vocant) confeſſionem non ſignificat*; D. Peravius animadverſ. ad Epiphanium. her. 49. p. 233.

Pontificii quæ propria ſunt hujus confeſſionis ea transferunt, & tribunt auriculari ſuæ enumerationi. Chemniſ. exam. part. 2. p. 187.

privy kind of confeſſion, as it is now uſed in the Church of Rome; To cut off all ambiguities, we ſhall therefore in a table both for brevity and perſpicuity repreſent the ſeveral kinds and uſes of Confeſſion, by which draught the Reader may be inſtructed to what head and place ſuch teſtimonies produced by ſuch Divines, may be juſtly referred.

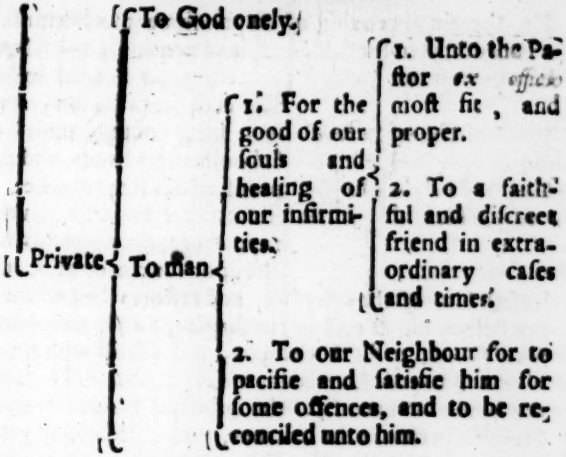
Confeſſio { laudis. / fraudis. Aug. hom. 8. ſup. verb. hujus.

Exhomologeſis then is a confeſſion of *laud*, and *thanksgiving*, as well as of *fraud*, and iniquity; and ſo *Baſil* upon *Pſal.* 29. as the LXXII number it, *Give thanks unto the memorial of his holineſs. Confeſs, that is to ſay, give thanks, for confeſſion there, is taken for giving of thanks.* This kind of confeſſion is much to the purpoſe, but not to the preſent; that of *fraud* and *ſin* being moſt proper to a penitent, as a recognition of his own unworthineſs, the draught, and Synopſis thereof behold in this digramma:

Pſal. 30. 4. ἐξομολογεῖσθε τῇ μνήμῃ τῆς ἁγιοσύνης αὐτοῦ. *Pſ.* xcviii. 5. τοῦτο ἔστιν εὐχαριστεῖτε, ἡ γὰρ ἐξομολόγησις ἐνταῦθα ἀντὶ εὐχαριστίας λαμβάνεται. *Baſil. in Pſal.* 29. p. 80.

Confeſſion of ſin is
- publick, in the face, and open aſſembly of the Church, & is
  - 1. Of the whole Church.
    - Ordinary, in every ſacred meeting.
    - Extraordinary, for ſome national ſin, or judgment.
  - 2. Of one particular member fallen into notorious and ſcandalous ſins, and ſmitten with the cenſure of the Church, who is publickly to confeſs the ſame with much ſorrow, and affliction; humbly deprecating for the ſame, and deſiring his ſtate, and reconciliation, as the *Corinthian*.

Private



- Private
  - To God onely.
  - To man
    - 1. For the good of our souls and healing of our infirmities.
      - 1. Unto the Pastor *ex officio* most fit, and proper.
      - 2. To a faithful and discreet friend in extraordinary cases and times.
    - 2. To our Neighbour for to pacifie and satisfie him for some offences, and to be reconciled unto him.

This is the ἰχνογραφία, and order to be observed in the ensuing discourse.

Publick Penance hath bordered upon the Apostles times, yea, imposed by them. When a *Christian Gentile* at *Corinth* had fallen into that foul sin, which a *Heathen Gentile* would have stuck, and blush'd at, *viz. Incest* with his Step-mother; the Apostle held it fit to proceed against such an offender, *to deliver him to Satan, i. e.* to exclude him from the communion of the faithful, and put him out of that corporation. The fact was evident, the sin was scandalous, (for he kept her as his wife) therefore must the punishment be publick also; and that penance was *for the destruction of the flesh*, that *Satan should afflict his body*, as he did *Job*. *Pauls* will was, that the flesh being the sink of lust, should thereby be tamed, and humbled; that sorrow and shame might teach him better manners. This censure was put in execution according to his directions in the first Epistle. Now after some time and good experience of his contrition, and tears, the *Apostle* writes again in his second Epistle,

Tradi Satanæ, i. e. jus civitatis amittere. Beza.

Omnes crimen sciebant, publicè enim novercam suam loco uxoris habebat; in qua re neq; testibus opus erat, neque tergiversatione aliqua tegi poterat crimen. Ambr. on 1 Cor. 5.

ἵνα νόσῳ αὐτὸν τήξῃ. *Chrysost.*

Ut pudore & tristitia sapere discat.

2 Cor. 2. 6.

stle, therein approving of his punishment so solemnly imposed, and undertaken for sufficient, and acquaints the Church there, that he was not yielded over for good and all to Satan, but delivered for a season; that he had lyen long enough under that hard Schoolmasters hands, and given good proof of his Repentance; that as in the censure he set open the door to repentance, so upon his repentance the door for mercy also: then he releaseth him of the interdict, and restores him to the society of the Beleevers. *To whom you forgive, I also, and that in the person of Christ,* q. d. I with you, and Christ with me; you forgive, and I as the Lieutenant of Christ, and his Deputy, approve the same: Where *Paul* the principal Judge representing our Saviours person in the sentence, and absolution, yet called the Church at *Corinth* as his assistants in both.

Οὐκ εἶπεν ἐκδοῦναι τὸν τοιοῦτον τῷ Σαθανᾷ ἀλλὰ παραδοῦναι, ἀνάγων αὐτῷ τῆς μετανοίας τὰς θύρας, καὶ ὥσπερ παιδαγωγῷ τὸν τοιοῦτον παραδιδοῦς. *Chrys. in 1. Cor. 5.*

Christi nomine ac vice. Ambr. Ὡς ἀντιπρόσωπος ὢν ἐκείνου. *Theophyl.*

Clemens Romanus in his Epistle to the same *Corinthians* lately published out of an ancient copy sent from the *Levant*, admonisheth the authors of sedition (which that Apostolical man justly esteemed for a very hainous offence) to come in and subject themselves to their Priests, καὶ εἰς Μετάνοιαν παιδευθῆναι, which the learned publisher interpreteth *to be instructed in repentance*, somewhat too coldly, for *to be disciplin'd unto repentance*, understanding thereby *publick penance*. Also therein seemeth to be mention of the place, and station wherein such Penitents were ranked: *for it is much better* (saith he) *to be found little in the fold of Christ, and of good estimation, than seeming great in their own eyes to be cast off from the hope of him;* where instead of the latter words, ἐκ τῆς ἐλπίδος, is placed by that famous man ἔξω τῆς κιγκελίδος, or ἐπαυλίδος, *extra cancellos*, without the bars and bounds of Christs congregation, where the penitents abode. That discipline, and bending of the knees there-

Ὑπετάγητε τοῖς πρεσβυτέροις, καὶ παιδεύθητε εἰς μετάνοιαν· κάμψοντες τὰ γόνατα τῆς καρδίας ὑμῶν.— ἄμεινον γὰρ ἐστιν ὑμῖν ἐν τῷ ποιμνίῳ τοῦ Χριστοῦ μικροὺς, καὶ ἐλλογίμους εὑρεθῆναι, ἢ καθ' ὑπεροχὴν δοκοῦντας ἐκριφῆναι ἐκ τῆς ἐλπίδος αὐτοῦ. *Clem. Ep. ad Corinth. 1. pag. 71, 72. Oxoniæ edit. an. 1632. à V. C. Patritio Junio, Regiæ Majestati à Biblioth.*

thereunto, that mean place in Chriſts fold, and thoſe *cancelli* are apparent footſteps of ſolemn penance practiſed in the Church, upon the reconcilement of publick and notorious offenders. And I believe it the rather, becauſe *Tertullian* ſaith expreſly it was *à Deo inſtituta*, had no meaner an Author than God himſelfe; whereof his learned *Refiner* hath taken ſpecial notice. He then muſt be heard next of this matter; A man of great ſpirits, and parts, ſharpned by nature, or the age he lived in, unto much ſeverity; with whom the adminiſtration of this publick penance was expreſſed by the greek Exomologeſis, which he calleth the very act, or deed doing thereof, *as a probation, and approbation of cordial ſorrow:* there n open confeſſion was made of the ſin to God, not as to one ignorant thereof, *but to prepare the penitent ſo, as to ſatisfie the Church, whoſe profeſſion he had wronged, and by that confeſſion might be brought forth ſuch repentance as God might be appeaſed.* The drift and end of that abject humiliation in the penitent, being to incline God to mercy; the manner of that dejected carriage is punctually deſcribed, the habit ſack-cloth and aſhes, joyned with a neglect, or rather a careleſs debaſing, and ſlubbering of the body, carrying a ſtricter hand thereupon as the Organ and veſſel of ſin, although there is required a heavy ſoul alſo. *The food and diet thin, bread and water, without any other mixture, or compoſitions, to preſerve the ſoul alive in the body onely*; adding *unto faſting*; *prayer*; *to prayer, tears; to tears, ſighes and groaning; to fall down at the Prieſts feet*; *to kneel before Gods Deareſt*, (ſo the beſt Criticks read, and maintain the reading) *that all the Brethren might joyn with them in prayer to mediate on their behalf*: all this is done to ſet forth repentance; to judge our ſelves that we may not be judged, to be thus ſevere, that God might

Peccator veſtituendo ſibi à Deo inſtitutam exomologeſin ſciens. Tert. de pœn. c. 12. & Rhenanus note. *Tradit à Domino inſtitutum iſtum pœnitentiæ actum, & pœnitentiæ miniſterium a.*

Tertul.

Probatio eſt ut non ſolum conſcientia præſervatur, ſed aliquo etiam actu adimpletur. cap. 9. —— *Quatenus ſatisfactio confeſſione diſponitur, confeſſione pœnitentia naſcitur, pœnitentiâ Deus mitigatur.* ib.

Sacco & cineri incubare, corpus ſordibus obſcurare, animum mœroribus dejicere.

Paſtum & potum puræ noſſe, non ventris ſcilicet, ſed animæ cauſâ,—— jejuniis preces alere, ingemiſcere, lacrimari, mugire, Presbyteris advolvi, & charis Dei adgeniculari; omnibus fratribus legationes deprecationis ſuæ injungere.

Cùm provolvit hominem, magis relevat; cùm ſqualidum facit, magis mundatum reddit; cùm accuſat, excuſat; cùm condemnat, abſolvit.

might be remiſs; and the property of this diſcipline is, *by caſting down to extoll, by ſullying to purge, by accuſing to excuſe, by condemning to abſolve, and by not ſparing, to procure God to ſpare us.* This publication of our ſelves contrary to the ingenit pride of nature, kept back many (even in his dayes when worldly reſpects were leſs ſet by) and the enſuing ſhame, from the performance of this duty; of whom he complaineth, that they preſerved worldly credit before heavenly ſafety; not unlike to ſuch that being diſeaſed in thoſe members (the very naming whereof modeſty hath lockt up in ſilence) chuſe rather baſhfully to periſh, than to preſent them to be cured to the Chirurgions hands. The *Father* removes this unſeaſonable ſhame, which were better placed before ſin, than after; adding that the ſpectators in this act are his fellow members of the ſame body; and what member will triumph to ſee another grieved and in miſery? eſpecially in ſuch a body where Chriſt is the head, who feels in heaven, and cries out when his members are kickt at by perſecutors below. Therefore *when hold is* laid by doleful ſinners *of the Brethrens knees* (*b*) (and) knees are the Altars where ſuppliants offer up their requeſts for grace, and pity) *Chriſt is taken hold of, Chriſt is intreated, Chriſt is a patient* on the Penitents behalf, bemoaning his ſorrows, putting his tears into his bottle, recording all his ſighs in his book, binding up his wounds, and pouring the oyl and wine of conſolation into them; tread in this caſe all ſhame under foot, and prefer open abſolution before ſecret guilt: And though our bodies are for the time beſmear'd with duſt, and wrapp'd with hair-cloth; though our viſages be pale, and lurid with faſting; our hair diſchiveld, not platted, nor criſped; and no *fucus*, no frication applied to revive a decayed complexion; the ſoul Chriſts ſpouſe never appears in a better dreſs, nor more lovely chaſte to her husband, than when the

Pudoris magis memores quàm ſalutis, velut illi qui in partibus verecundioribus corporis contracta vexatione, conſcientiam Medentium vitant, & ità cum erubeſcentia ſua pereunt.

Non poteſt corpus de unius membri vexatione lætum agere, condoleat universum, & ad remedium conlaboret, neceſſe eſt.

Cùm te ad fratrum genua protendas, Chriſtum contrectas, Chriſtum exoras, Chriſtus patitur. (*b*) *Hæc ſupplices attingunt, ad hæc manus tendunt, hæc ut aras adorant.* Plin. hiſt. l. 11. c. 45. λαβὼν ἱλίσσετο γόνων. Homer. iliad. l. 5.

An melius eſt damnatum lacere, quam palam abſolvi? In aſperitudine ſacci & horrore cineris, & oris de jejunio.

the body is leſs adorned. Surely the *tinkling ornaments, and caules, the round tires like the moon, the changeable ſuits of apparel, the wimples, and the criſping pins, the glaſſes, and hoods, and veiles*, are very unmeet furniture for repentance; even *Tyre* it ſelf (had the means been offered) had laid aſide the *Tyrian* robe, for ſack-cloth, and aſhes. This was the diſcipline up in *Tertullians* days, which is the miniſtery, and act, or exerciſe of Repentance, rather than the virtue it ſelf.

Eſ. 3. 18, 19, 20. *Num ergo in coccino & Tyrio pro delictis ſupplicare nos convenit? Pœnitentiam, & miniſterium ejus exomologeſin.* Cyprian.

After the *Maſter* let his *Scholar* take place, Saint *Cyprian*, with whom the converſation of a Penitent is thus expreſſed; *He muſt* (ſaith he) *be very intent upon prayers, and ſupplications, paſſing away the day in heavineſs, the night in watching and weeping; lie proſtrate he muſt upon the ground, beſpread with aſhes, rolling in ſack-cloth and mire; he muſt away with no garment having loſt that of Chriſts; preferring faſting, having fed upon the Devils diſh; and be imployed upon good works, by which ſins are cleanſed; and given to alms-deeds whereby ſouls are delivered from death.* See (Chriſtian Reader) the ſtrictneſs of thoſe times; how hardly ſinners were taxed. True Converts ſtuck not at ſuch penances to purchaſe Gods favour, the loſs whereof they held dearer than their lives, and for whoſe ſake they ſhed *blood* as well as *tears*: marvel not at the rigid *Penitents* of that age which was ſo pregnant of faithful *Martyrs*, and let not thoſe paſſages trouble thee, *viz. Good works cleanſe from ſin*, that is they *ſanctifie* (not *juſtifie*) the doers; and purge out ſin (*c*) as one contrary doth another; and *almes deliver from death*, that is, God delivereth from death ſuch as are rich in almes, and good works: far be it from this B. *Martyr* to intitle good works of what kind ſoever, to the virtue of that blood which only ran in our *Saviours* veines. Now the order obſerved in this diſcipline may be collected from a paſſage in the ſame *Father*, blaming the prepoſterous reconcilement of ſome where the ſame was omitted, thus;

Orare oportet impenſiùs & rogare, diem luctu transigere, vigiliis noctes & fletibus ducere, —— ſtratos ſolo adhærere cineri, in cilicio volutari & ſordibus; poſt indumentum Chriſti perditum, nullum jam velle veſtitum; poſt Diaboli cibum multe jejunium; juſtis operibus incumbere, quibus peccata purgantur; Eleemoſynis frequenter inſiſtere, quibus à morte animæ liberantur. Cyprian.

(*c*) ἐναντίον τῷ ἐναντίῳ καθαλύει. *Clem. Al.* *Peccata bonis operibus purgantur, quia contrario habitu expelluntur.*

Eleemoſynæ non liberant à morte, ſed in ipſis Eleemoſynis Deus. Hoſtienſ.

The

Nondum pœnitentiâ factâ, nondum exomologeſi factâ, nondum manu eis ab Epiſcopo & clero impoſitâ, Euchariſtia illis datur. Cypr. Lib. 3. Epiſt. 14.

The penance as yet not performed, the publick confeſſion not perfected, the hands of the Biſhop and Clergie not being impoſed upon them, and for all this they are admitted to the Euchariſt. The order then as B. *Rhenanus* collects was in this manner; *Firſt, the penitents reſorted to the Prieſts, and made their ſins known unto them. 2. Then was their penance preſcribed. 3. Next the publick denunciation of their offences in the face of the aſſembly. 4. Afterwards their reconcilement by impoſition of hands from the Biſhop, and the Clergie, and their admittance to participate of the bleſſed Sacrament.*

Diſcimus hunc olim in Eccleſia ſervatum ordinem, ut 1. fieret confeſſio criminum apud ſacerdotes Dei. 2. hinc ſequebatur Pœnitentia (quæ & præceſſerat.) 3. Pœnitentiam excipiebat exomologeſis. 4. quam ſubſequebatur impoſitio manûs Epiſcopi ac Cleri: hâc factâ, dabatur Euchariſtia, & ſic reconciliatio. B. Rhen. annotat. ad Tertul. de Pœnit.

Baſil. *M.* Saint *Baſil* writing upon thoſe words of the Pſalme, *He loveth mercy and juſtice*, demonſtrateth how God is inclined to both of theſe virtues, that all his acts are mixt and compoſed of them both, and how he practiſeth the one upon *Penitent*, the other upon *obdurate* ſinners; and withall deſcribeth the behaviour and carriage of a *Penitent* to obtain mercy. *If God ſhall find thee humble and bruiſed for thy ſin*; there's the inward contrition of a wounded heart, the firſt and principal ingredient in this Medicinal Penance; *lamenting very much, and bewailing thy evil works*, there's παρόκλαυσις howling and weeping, the expreſſions of inward ſorrow; *Publiſhing without ſhame the things that were done in ſecret*; there's *Exhomologeſis*, ſolemn and open Confeſſion; *petitioning the Brethren to further, and labour thy ſafety and recovery*; there's ſupplication to make the *Church* thy *advocate*; *and when he ſhall behold thee thus wholly miſerable, and penſive, he will confer upon thee his abundant mercy*; there's the Penitents reconciliation, and abſolution: there go then inward grief, outward ſorrow, open confeſſion, humble ſupplication, all theſe fore-runners unto mercy, and reconciliation.

Ἐὰν εὑρή σε μὴ τὴν ἁμαρτίαν ταπεινὸν, συντελειμμένον.

Πολλὰ μεταμελούσονλα ἐπὶ τοῖς πονηροῖς ἔργοις.

Τὰ γενόμενα κρυφῆ ἀνεπαισχύντως δημοσιεύσαντα

Δεήθεντα ἀδελφῶν συγκαμεῖν σοι πρὸς τὴν ἴασιν.

Ὁλῶς ἐλεεινόν σε γενόμενον ἐὰν ἴδῃ, ἄφθονον ἐλεημοσύνην ἐπιχορήγει. *Baſil. in Pſ.* 32. *ſub fine. gr. pag.* 84. *Baſilea. An. Dom.* 1551.

In

In *Ambroſe* you ſhall meet with frequent mention of this *Diſcipline*, eſpecially where repentance is his theme. *If a man have ſinned ſecretly, and ſhall for Chriſts ſake have undergone penance, what ben fit reapeth he if not reſtored to the communion of Saints? my deſire is the guilty perſon hope well, intreat for his ſtate with weeping, with ſighing, with the tears of the people; that he become a ſuiter for pardon, and although his requeſt be once and again deferred, let him imagine he hath been too remiſs and cold in his prayers, and forthwith enlarge his tears, &c.* Then he tells us what penitents his eyes had ſeen: *I have known ſome in their penance to have furrowed their countenance with tears; to have plowed up their eye-lids with continual weeping; to have proſtrated their bodies to be trampled on by all; of ſo pale and faſting a viſage, that they ſeemed to ſet forth the picture of death in a breathing and panting body.* The ſame *Father* further addeth concerning the reſtrained life of ſuch a *Penitent* in another p'ace thus; *He muſt renounce the world, cut his ſleep ſhorter than nature would, break it off with ſighes, interrupt it with groanings, ſequeſtring the time thereof unto prayer, ſo to live as if he were dead to all worldly affairs, to deny himſelf, and to be wholly changed.* So great was the auſterity and ſhame uſually attending upon this diſcipline in his dayes, that he tells us of ſome frighted with the conſcience of their ſins, would demand penance, and upon the apprehenſion of the ſtrict way thereof, *would ſtart back, and recoil from the performance; and ſuch ſeem to aſk penance as offenders, but would undertake no otherwiſe than as if they were juſt.* 2. *Some crave penance but it muſt be ſhort, and they*

Ambroſe.

Si quis occulta crimina habens, propter Chriſtum tamen ſtudioſè pœnitentiam egerit, quomodo iſtic repetit, ſi ei communio non refunditur; volo veniam reus ſperet, petat eam lacrimis, petat gemitibus, petat populi totius fletibus, ut ignoſcatur obſecret; & cùm ſecundò, & tertiò fuit dilata ejus communio, credat remiſſius ſe ſupplicaſſe; fletus augeat, &c.——— Cognovi quoſdam in pœnitentia ſulcaſſe vultum lacrimis, exaraſſe continuis fletibus genas, ſtraviſſe corpus ſuum calcandum omnibus, jejuno ore ſemper & pallido mortis ſpeciem ſpiranti in corpore prætuliſſe. Ambr. lib. 1. de pœn. c. 10.

Renunciandum ſeculo eſt, ſomno ipſi minùs indulgendum quàm natura poſtulat, interpellandus eſt gemitibus, interrumpendus eſt ſuſpiriis, ſequeſtrandus orationibus, vivendum ita ut vitali huic moriamur uſui: ſeipſum ſibi homo abneget, ut totus mutetur. Id. ib. lib. 2. cap. 10.

Plerique peccatorum ſuorum conſcii pœnitentiam petunt, & cùm acceperint, publicæ ſupplicationis revocantur pudore; hi videntur malorum petiſſe pœnitentiam, agere bonorum eſſe ſeons

Nonnulli poſcunt pœnitentiam, ut ſtatim ſibi reddi communionem velint, hi non tam ſe ſolvere cupiunt, quàm Sacerdotem ligare. —— *Alii propoſitâ ſpe agendæ pœnitentiæ, licentiam ſibi delinquendi propagatam putant, cùm pœnitentia remedium peccati ſit, non incitivum; vulneri enim medicamentum neceſſarium eſt, non vulnus medicamento; quia propter vulnus medicamentum quæritur, non propter medicamentum vulnus deſideratur.* Ambr. l. 2. de. pœn. c. 9.

eſſcomes taken into the Communion, theſe ſeek not ſo much to looſe themſelves, as to bind the Prieſt: 3. *A third upon hope of doing penance, and gaining pardon one day, licenſe themſelves in miſchief, and to proceed in ſinning; but in vain, ſeeing Repentance is a remedy againſt ſin, not an incouragement thereunto: ſalve is prepared for the wound, not the wound for ſalve; and the Medicine is required for the hurt, not the hurt for the Medicine.* This good man endeavoured to arm his people againſt that which retarded, and took off ſo many from making uſe of this *balme of Gilead*, this healing penance, namely, *Publick ſhame. Art thou loth to do this in the Church, to ſupplicate unto God, to requeſt the holy aſſembly to plead on thy behalf unto him, where there can be no place for ſhame, except not to confeſs, ſeeing we are all ſinners; and where he deſerves more praiſe that's more humble, and is the more righteous in Gods ſight, the more vile he ſeemeth to himſelf?*

Hoc in Eccleſia facere faſtidis, ut Deo ſupplices, ut patrocinium tibi ad Deum obſecrandum ſanctæ Plebis requiras; ubi nihil eſt quod pudori eſſe debeat, niſi non fateri, cùm Omnes ſimus peccatores: ubi ille laudabilior qui humilior, ille juſtior qui ſibi abjectior. Id. ib. c. 10.

The order then obſerved in the undergoing of this duty may be ſeen in Saint *Ambroſe* alſo, who exhorting us to the ſame, while we are in bodily health, and perfect memory, alleaging likewiſe how uncertain in the event late Repentance is, hath theſe words; *Man knoweth not if he ſhall take his penance, and confeſs unto God, and to the Prieſt his ſins:* and a little before; *He that ſhall have done his penance, and be abſolved from the bond wherewithall he was holden, and ſeparated from the body of Chriſt, and ſhall have led a good life after Repentance, and dying after reconciliation, that man goeth to the Lord, to reſt, ſhall*

Neſcit ſi poſſit ipſam pœnitentiam accipere, & confiteri Deo & Sacerdoti peccata ſua, —— ergo qui egerit veraciter pœnitentiam, & ſolutus fuerit à ligamento quo erat conſtrictus, & à Chriſti corpore ſeparatus; & bene poſt pœnitentiam vixerit, & poſt reconciliationem cum defunctus fuerit, ad Dominum vadit, ad requiem vadit, à populo Diabolis ſeparabitur. Exhort. ad pœnit.

ſhall not be deprived of the kingdome of God, and ſhall be ſeparated from the people of Satan. Wherein I note theſe things; 1. The *abſtention* of a ſinner, and ſeparation from the Church, in thoſe words, *ligamento quo erat conſtrictus, & à corpore Chriſti ſeparatus*, expreſly mentioning the ſpiritual bond, and cenſure. 2. His *admiſſion* to his penance, *neſcit ſi poſſit ipſam pœnitentiam accipere*; for with *Ambroſe pœnitentiam agere* points at internal *contrition, & pœnitentiam accipere* at the external Miniſtery, and declaration thereof by publick Penance. 3. This Diſcipline conſiſted in open confeſſion of ſin before God, his Prieſts, and people; the ſinner deſiring their prayers on his behalf, to which theſe words relate, *confiteri Deo, & ſacerdoti peccata ſua*, joyned with ſome paſſages in the former teſtimony. 4. His *Reconciliation* and *abſolution*, whereby the cenſure is removed, the bond looſed, and the ſeparated perſon again reſtored, in thoſe words, *& ſolutus fuerit à ligamento & poſt reconciliationem, &c.* 5. His carriage after his reconciliation, *viz.* the fruits of repentance, a good life, which the Father thus deſcribeth; *Tell us how to demean our ſelves after repentance; I ſay unto you, abſtaine from drunkenneſs, from concupiſcence, from theft, from evil ſpeaking, from immoderate laughter, from idle words, whereof account muſt be made; I mention theſe light faults, to ſay nothing of greater crimes.* And thus much from Saint *Ambroſe*.

Quid eſt bene vivere poſt pœnitentiam doce nos: dico vobis abſtinere ab ebrioſitate, à concupiſcentia, à furto, à malo eloquio, ab immoderato riſu, à verbo otioſo undè reddituri homines ſunt rationem in die judicii. Ecce quàm levia dixi, ut tacerem gravia & peſtifera. Ambr. ib.

St. *Auguſtine* mentioneth the injunction of this publick Confeſſion for notorious offences, thus: *If the Penitents ſin do not onely redound to his own miſchief, but alſo unto much ſcandal of others; and the Biſhop ſhall think it expedient for the profit of the Church, let him not refuſe to recognize his penance in the preſence of many, yea of all the people; let him not reſiſt, let him not by his ſhamefaſtneſs add ſwelling to his deadly and mortal wound:* And the ſame

Auguſtine

Si peccatum ejus non ſolùm in gravi ejus malo, ſed etiam in tanto ſcandalo eſt aliorum, atque hoc expedire utilitati eccleſiæ videtur Antiſtiti, in notitiâ multorum vel etiam totius plebis agere pœnitentiam non recuſet, non reſiſtat, non lethali & mortiferæ plagæ per pudorem addat tumorem. Aug. homil. 50. ult. tom. 10.

Nam & ipſa pœnitentia, quando digna eſt cauſa ſecundum morem eccleſiæ ut agatur, plerumq́ infirmitate non agitur, quia & pudor, & timor eſt diſplicendi, dum aliis delectat hominum æſtimatio, quàm juſtitia qua quiſque ſe humiliat pœnitendo; unde non ſolùm cùm agitur Pœnitentia, ſed ut agatur, Dei miſericordia neceſſaria eſt. Aug. Enchirid. Qu. 81.

Doctor in another place touching the uſual impediments that croſs this practice of piety, ſaith, *when there is juſt cauſe for the undergoing of penance according to the cuſtome of the Church, oftimes the ſame is put off through weakneſs; becauſe the fear and ſhame wherein we diſpleaſing; credit and eſtimation amongſt men delighting more than juſtice, whereby a man humbleth himſelf in repenting; whence it is that the mercy of God is requiſite, not onely for the undergoing of penance, but for the undertaking thereof alſo.*

Eccleſiaſtical ſtory.

In the ſtory of the Church the ſolemn practice hereof is thus recorded: *The guilty perſons ſtand afar off much lamenting their offences, and while the ſacred ſervice of the Church is celebrating, they not communicating caſt themſelves upon the ground with groans, and mourning; to whom the Biſhop approcheth, and ſpreads himſelf upon the earth alſo with like lamentations, and the whole Church is overflown with tears: after ſome ſpace the Biſhop firſt riſeth, and then raiſeth them from the earth alſo; then prayer and ſupplication being made on the penitents behalf, he ſends them away. But they wholly and willingly give up themſelves to affliction and faſting; abſtaining from Baths, and ſuch meats, and all ſuch things as are injoyned them to forbear; expecting the day of reſtitution decreed by the Biſhop: and, at the time appointed, having diſcharged (as it were) a certain debt, and being made ſound from their ſins, are reſtored to the communion of the people of God.* Here we may perceive that after the Penitents had publiſhed themſelves, and their ſins in the face of the Church, they were not forthwith admitted to participate, but a time of forbearance not onely from the ſacred Communion, but

Stant Rei, & velut in lamentationibus conſtituti, dum enim ſacra Celebratio fuerit adimpleta, illi communionem non percipientes, cum gemitu, & lamentatione ſeipſos in terram proſternunt, ad quos concurrens Epiſcopus, & ipſe cum lacrimis, & gemitu ſpirituali proſternitur, & omnis Eccleſiæ plebs fletibus mundatur: poſt hoc autem prior ſurgit Epiſcopus, & elevat jacentes à terra, tum competenti pro pœnitentibus factâ oratione, dimittit omnes. At illi afflictionibus ſponte vacantes, aut jejuniis, aut abſtinentiâ à lavacri, aut ſuſpenſione Ciborum, aut rebus aliis quæ jubentur, expectant Communionis tempus, quod decrevit Epiſcopus; conſtituto verò tempore, velut quoddam debitum exolventes, afflictione peccatorum curati cum populo communione participantur. Hiſt. Tripart. cap. 35.

but from ſuch meats, apparel, places of ſolace, and recreation (which otherwiſe might be moderately uſed,) was injoyned by the *Biſhop*, who preſcribed rules of faſting, affliction, and ſuch like ſubduing of the fleſh for a ſeaſon: that ſuch perſons as had been more looſe in their former converſation than others, ſhould be reſtrained above others, according to the meaſure of their iniquities, that by the practice of ſuch contrary virtues the contrary vices might be expelled; the ordering of which limitation, and the relaxation thereof, was wholly in the *Biſhops* power, and diſcretion; who having heard the nature of their diſeaſe, preſcribed ſuch medicines as might beſt comply for the healing thereof. I dare not ſay the ſins of thoſe times were greater than ours, but I dare ſay the conſcience they made of ſin was greater, and appeal to impartial Readers, that if this diſcipline were on foot, and ſinners could not come by reconciliation any other way, nor the holy Sacraments adminiſtred to any publick offenders without good proof, and demonſtration of a ſolemn repentance: Let I ſay ſpiritual men judge, whether heinous offences would not be more rarely committed; if men would not ſtand more in awe, and ſin not; if the keyes of the Church would not be of more ſoveraign uſe, and remedy; if Repentance would not be more ſeriouſly performed, wounded Conſcience better pacified, the Church leſs ſcandalized, the bleſſed Sacrament leſs profaned, God better pleaſed with us; and conſequently the nerves of all religious devotion more entirely confirmed.

Come we now to examples of ſuch Penitents as have ſubmitted their necks to the yoke of this diſcipline, and have found much eaſe thereby. In old *Irenæus* there is mention of certain women who being ſeduced and corrupted by *Mark* the heretick, *upon their converſion did open penance, weeping and lamenting their former ſubverſion, and ſome underwent not that penance as deſpairing of the mercy of God.* And *Euſebius* reporteth, that when *Philip* the Emperour, ſon to *Gordianus* (who injoyed the Laurel, *An. Dom.* 246) being,

In manifeſto faciebant exomologeſin, plangentes, & lamentantes corruptelam. Quædam verò ad exomologeſin illam non accedebant, in ſilentio deſperantes de vita Dei. Iren. lib. 1. c. 9.

Cum in die Paſchæ, i. e. in ipſis vigiliis intereſſe voluiſſet, & communicare Myſteriis, ab Epiſcopo loci non prius eſſe permiſſum, niſi confiteretur peccata ſua, & inter pœnitentes ſtaret; nec ullo modo copiam ſibi Myſteriorum futuram, niſi prius per pœnitentiam culpas, quæ de eo ferebantur plurimæ, diluiſſet; ferunt igitur libenter eum, quod à ſacerdote imperatum fuerat ſuſcepiſſe, divinum ſibi ineſſe metum, & fidem Religionis pleniſſimam verbis atque operibus comprobando. Euſeb. Eccl. hiſt. l. 6. c. 25. ex verſione Ruffini, nam Græca non ſunt ad manum.

being *a Chriſtian reſorted to the Church at Eaſter to communicate*; *he was not permitted by the Biſhop of that place* ἀ ἐξομολογήσεως *unleſs he would confeſs his ſins, and rank himſelf among the Penitents*; *nor could the Biſhop be brought by any means to adminiſter the Euchariſt unto him, except he firſt waſhed away thoſe many ſins (whereof he was infamous) by Repentance*; *the report goeth, that he obeyed the Biſhops injunction, evidencing by his actions that the fear of God, and ſound faith of Religion was within his breaſt.* There are that doubt what religion this Emperour was of, *ſome affirming him to be a Chriſtian, ſome again that he did diſſemble that profeſſion*; *others that his mother onely was inſtructed in the myſteries of the Chriſtian faith.*

Quidam Chriſtianum fuiſſe, quidam cultum Chriſtianum ſimulaſſe, alii matrem ejus ab origine audiſſe myſteria religionis noſtræ tradunt. Aventin. hiſt. Bowr. l. 2. p. 177.

This is certain, that *Lactantius* and *Ambroſe* affirme *Conſtantine* to be the firſt that planted the *Croſs* of *Chriſt* upon the *Imperial Crown*: and *Euſebius* himſelf tells us that he came by the former ſtory but by report onely. The ſame Author makes relation of one *Natalis*, who being ſeduced by certain Hereticks to be of their faction, to gain a Biſhoprick, and an annual penſion, *was oftentimes admoniſhed in his dreams, how Jeſus Chriſt would not the deſtruction of him, that had made ſo many and ſo good confeſſions of him under the Croſs*; *to which he (it ſeemeth) giving little credit, was not long after for a whole night well ſcourged, and tortured by Angels*; *in the morning he gate up, put on ſackcloth, and did aſhes on his head, and with many tears bewailed his apoſtaſie*; *he proſtrated himſelf at the feet of* Zepherine *the Biſhop, and of all the Clergie, and Laity alſo, in ſo lamentable wiſe, as he moved the whole Church to tears,*

Frequenter admonebatur in ſomniis à Domino.—— ad ultimum à ſanctis Angelis per totam noctem verberatus, & pœnis gravibus excruciatus, cilicio ſe induit, & cinere conſpergit, ac multis lacrimis errorem ſuum deflens, ante pedes Zepherini *Epiſcopi proſternit, & veſtigiis omnium, non modo Clericorum, ſed & Laicorum multa cum lamentatione provolutus, &c.* Euſeb. Eccl. hiſt. lib. 5. c. 28.

tears, and compassion, that by their prayers he might obtain from Christ forgiveness, shewing forth the scars and wounds he had endured for his name; and at length with much difficulty he was restored.

The next news to me occurring of the voice of this turtle, is the example of a *Roman* Dame *Fabiola*, drawn to the life by that excellent Artist Saint *Hierome*; her sin was (if I dare call it so) the repudiating of her former husband for adultery, and (he yet living) the marrying of another, which although *Hierome* stile *the shadow of a miserable marriage*, yet confessing the fault, he avoideth the same by a necessity of *better to marry than to burn*, and, *I will that younger widows marry*, &c. and prefers it before the credit of being the wife of one husband, and to play the Harlot; shewing that he disliked such marriages as unexpedient, not disapproving them as unlawful. He limns her penance with this pensil, *How she came forth wrapped in sackcloth to make publick confession of her errour before the people of Rome; how a little before Easter she resorted to the Lateran Church, ranking her self among the Penitents; the Bishop, the Priests, and the whole assembly bewoaning with her; her hair diffused, or carelessly spread; her countenance wan and doleful; her sordid neck and hands besmeared with such tears as could wash away any sin, with such mourning as could fetch out any spots:* and elsewhere; *she laid open her offence to all, Rome beheld, and not with dry eyes, her disfigured and ill coloured wound; her coats rip'd and unsewed; her head naked, her face veiled; she entred not into the Church of God, but like Miriam, Moses sister, separated from the Camp; she abode without, that the Priest, who had cast her forth, might call her in. She came down.*

Fabiola.

umbram quandam miserabilis subire conjugii, quàm sub gloriâ univiræ opera exercere meretricum.

Saccum induere ut erroremi publicè faterentur, & totâ urbe spectante Romanâ, ante diem Paschæ in Basilica quondam Laterani staret in ordine pœnitentium; Episcopo, Presbyteris, & omni populo collacrimantibus, sparsum crinem, ora lurida, , squalidas manus, sordida colla submittere. Quæ peccata fletus iste non purget? quas inveteratas maculas hæc lamenta non abluant?—— Aperuit cunctis vulnus suum, & decolorem in corpore cicatricem flens Romæ conspexit; dissuta habuit latera, nudum caput, clausum os; non est ingressa Ecclesiam Domini, sed extra castra cum Maria sorore Mosi separata, consedit, ut quam sacerdos ejecerat ipse revocaret, descendit de solio dilectarum suarum; accepit molam, fecit farinam, & discalciatis pedibus transivit fluenta lacrimarum, sedit super carbones ignis, hi fiêre in adjutorium: Faciem per quam secundo viro placuerat verberabat, oderat gemmas, linteamina videre non poterat, ornamenta fugiebat, sic dolebat qui adulterium commisisset, & multis impendiis medicaminum unum vulnus sanare cupiebat.—Recepit sub oculis omnis Ecclesiæ communione. Hierom. ad Ocean. Epitaph. Fab.

down from her caſtle of pleaſure, ſhe took the mill-ſtones, and ground the meale, and making bare the leg paſſed through the river of teares, ſate upon the coles of fire, which were a help unto her, buffeting that face which was her ſecond husbands felicity: She hated jewels, no linen napry within her eyes; ſhe eſchewed all ornaments, and ſo took on as if guilty of adultery; applying divers plaſters for the curation of one wound; and ſo in the view of the whole Church was received to the Communion. Where to ſay nothing of this Matrons ſin, in her penance we may take notice of theſe ſteps; 1. Of the excluſion, and barring of haynous offenders from the aſſembly of Chriſtians, in that ſhe was ſhut out from the Church, as *Miriam* from the tent. 2. That there was a ſet place, and time, where the penitents ſtood, and when they performed their penance, in that ſhe ſet her ſelf amongſt them, and reſorted to the Church a little before Eaſter. 3. The manner thereof; her habit mournful, her hair looſe, her eyes full of tears, her countenance caſt down, and all things about her inſtruments and tokens of ſorrow. 4. The Confeſſion of her ſin was publick before the *Biſhop*, his Clergy, and his people, (for private confeſſion, if you beleeve *Eraſmus*, was not yet ſet up.) 5. The Clergy, and People were all of them indulgent in compaſſionating the ſtate of ſuch Chriſtian abjects. 6. And laſtly, the cenſure was taken away, and the penitent reconciled.

Aparet tempore Hieronymi *clanculariam confeſſionem inſtitutam non fuiſſe.* Eraſm. ſchol. in Epitaph. Fabiolæ.

The ſucceeding times were not ſo pregnant in examples of this kind, by reaſon that this diſcipline was for a while diſcontinued, but ſet on foot again by the power of *Charles* the great, and the *Fathers* aſſembled in the fourth Council at *Arles*, according to the direction of the ancient *Canons*; and not long after chanced that remarkable Penance of *Fulco Nerra* Earl of *Anjou*, for murdering of his Nephew and Pupill the young *Count de Nantes*, ſo rack'd and tortured in his conſcience, which to appeaſe he went on pilgrimage to the S. *Sepulchre at Jeruſalem*, *attended with ſix ſervants whom he obliged by oath to execute*

Concil. Arelat. 4. c. 26. an. 800.

Accompagné ſeulement de ſix valets, auquelles il fit jurer de faire ce qu'il leur commanderoit, commanda à l'un de eux de lui mettre la corde à col, & le tirer par icelle à S. Sepulcre, & à deux autres de prendre des verges, & de le fouetter bien rudement, encores qu'il eut les eſpaules de ſchiquetées de coups de verges, il print la poigne de l'un de eux, & redoubla bien plus rudiment, que n'avoient ſes ſerviteurs.

what

whatſoever he ſhould command; entred into the Sepulchre, forthwith he ſtrips himſelf into his skin, and commandeth one of his ſervants to faſten a rope to his neck, and bind him thereunto, and two others to whip him ſoundly with cords; expoſing himſelf to the ſight & deriſion of the Infidels, and purchaſing of them free acceſs to the *Sepulchre* with great ſums of money; after the inflicting of many ſtripes, his ſervants pitying the furrows, & wounds upon his body, and refuſing to ſcourge him any more, he compaſſed one of their ſcourges, and redoubled the blows upon himſelf in far greater meaſure than they had done, crying out, *Lord receive to grace, and pardon the miſerable perjur'd fugitive Fulk*: after he had performed this ſolemn penance, he returned to his Countrey ſo eſteemed and honoured, his ſanctity purchaſing unto him ſuch renown, as he ſeemed to have received a Crown at *Jeruſalem* of ineſtimable value.

Seigneur recoy à pardon le miſerable parjure, & fugitiff Foulques. A. Thenet vies des hommes illuſtres Livre 4. c. 2.

So went the world in thoſe dayes, and ſuch conſcience was made of ſin and ſorrow; after that came in the *Canoniſts and School-men*, the two ſupporters of the *Roman chair*, and this diſcipline eſcaped not their hands without ſome violence and wreſting, to ſerve their own inventions; for whereas in the Primitive times it was preſcribed as a ſign and expreſſion of inward ſorrow, and uſed as a *remedy* againſt ſin, and a *medicine* for ſin; they make it a *ſatisfaction* in the ſcale of juſtice for publick ſin, and in that ſenſe, as they do their private ſatisfactions injoyned upon ſecret confeſſion, and cloſe audience, as expiatory, both for the appeaſing of Gods anger, and remitting of the offence; an office peculiar to our *Saviour*. What theſe men have made of penance you ſhall hear, which the *Canoniſts* ſay they have from the Council of *Agatho*; I will not defraud my Reader thereof, and for his plenary knowledg herein, will compare the narration of a *School-man* and a *Canoniſt*, that is *Gabriel Biel*, and *Raymundus*, and thus it goes.

Pœnitentia hîc non accipitur pro virtute, quia iſta eſt in ſola voluntate, nec pro Sacramento, quia & hujus forus ſecretiſſimus eſt, ſed pro ſatisfactione publica pro publicis peccatis impoſita. Biel. l. 4. diſt. 14. Q. 3. dub. 6.

Gabr. ubi ſupra. Raimund. tr. 4. *Pœnitens in die cinerum debet ſe repræſentare ante fores Eccleſiæ in triſti habitu, nudis pedibus, &c.*

About the beginning of *Lent*, that is upon *Aſh-wedneſday*, ſuch ſinners that are deſigned to undergo this ſolemn penance, muſt preſent themſelves at the Church door before the Biſhop

of the place, and his Clergie, in ſackcloth, naked on the head and feet, their countenance dejected, and caſt down to the earth, profeſſing by their very habit and look their guilt. The *Biſhop* then attending with his Clergie, brings them into the Church, and all *proſtrated on the ground*; *he reciteth over them with tears the ſeven penitential Pſalmes for their abſolution*; *after he hath prayed, ſtanding up he laieth his hands upon them, and ſprinkleth them with holy water, and putteth aſhes upon their heads, and covereth them with ſackcloth, and denounceth unto them, that look how Adam was caſt forth of Paradiſe, ſo are they for their ſins expelled from the Church*; *which ſentence is no ſooner given, than ſome of his Miniſters are commanded by him to drive them out, the Clergie proſecuting, either ſinging, or ſaying the Reſpond, In the ſwat of thy brows thou ſhalt eat thy bread*; *that beholding the Church ſo troubled for their ſins, they may not ſlight their penance. Upon Maundy Thurſday they return again, and are brought in by the Deane, or ſome Prieſt of good reſpect, where they neither communicate in the Euchariſt, nor in the Pax, and ſo they continue till the Vtas of Eaſter, and then they depart away from the Church, and are not admitted till the Aſh-wedneſday following*; *and this courſe to hold every year, till the date of their penance be expired, and they perfectly reſtored.*

Epiſcopus ſe proſternens in terram, dicat cum Clericis, 7. pœnitentiales Pſalmos, cum lacrimis, pro earum abſolutione,—— tunc manus imponat, aquam benedictam ſuper eos ſpargat, cinerem poſt mittat.

Sicut Adam fuit de paradiſo ejectus, ita iſti pro peccatis ſuis ab Eccleſia abjiciuntur; poſtea jubet (Epiſcopus) Miniſtros, ut eos extra januas Eccleſiæ expellant, Clerus verò proſequatur eos cum reſponſorio, In ſudore vultûs tui veſceris pane tuo.

In cœna Dom'ni à Decano rurſus Eccleſiæ præſentantur, & licèt ſtent in Eccleſia, non tamen communicabant cum aliis in Euchariſtia, vel oſcula, & ſic erunt uſque ad octavam Paſchæ, & tunc iterùm exibunt de Eccleſia, & erunt extra Eccleſiam uſque ad talem diem ſequentis anni; & ſic fiet annuatim, uſque ad finem Pœnitentiæ. Ex Gabr. & Raymundo.

Ritus iſta hodiè in nullis (ſo I read for *non-nullis* in the copy I uſe) *vel pauciſſimis Eccleſiis obſervatur.*

This Rite *Gabriel* confeſſeth in his dayes ſeldome to be practiſed in any Church, and we ſee how in tract of time it had gathered ſome ruſt and droſs of ſuperſtition, very incident to exerciſes of this kind. A Penance (they ſay) not to be inflicted on all ſorts of people, as the Clergy are exempted for the honour of their order, and young men for the ſolemnity of the diſcipline, and that but *once* upon any. Indeed Saint *Ambroſe*

brose inclines to this opinion, who reprehending the inordinate use of such persons as frequent such heynous offences, for which publick penance is injoyned, affirmeth that if such sinners had sincerely repented, and in their hearts detested sin so much as they made shew to do, this Physick once taken would have wrought so perfect a cure upon them, as there could be no fear of relapse, nor further use of any Medicine of that nature; and the same *Father* seems also to have no good liking of that disease, or Patient, where this Physick will not work: and in those severe times lapsed sinners already disciplined, were neither restored to publick penance, nor to the publick Communion; *after which publick penance* (saith Petavius) *if again they intangle themselves with the same sins, they altogether shut out from the Church and participation of the mysteries, could never after be reconciled*; for to Christians there belongeth one Baptisme whereby they are bound unto the Church, so one penance publickly to be performed. Surely in Christian policy there are great reasons why this Penance should not be reiterated; for the Christian Church may well grow jealous of that party as defective in the inward compunction of the heart, that his affections were not fully taken off from sin, and that he had no perfect hatred thereof, (and by consequent not disposed to this *discipline*, where the sign and thing signified, namely internal and external sorrow are both required) that shall make no bones of falling into the same, or like grievous offences, for which he underwent so great a shame, and made so solemn a detestation thereof; the Ancients therefore suspend their judgments in that sinners case. *God*, saith Epiphanius, *accepteth the penance of a sinner that falleth after Baptisme, but what shall become of him if*

Meritò reprehenduntur qui sæpiùs agendam pœnitentiam putant, qui luxuriantur in Christo; nam si verè agerent pœnitentiam, iterandum postea non putarent, quia sicut unum baptisma, ita una pœnitentia; quæ tamen publicè agitur, nam quotidiani nos debet pœnitere peccati; sed hæc delictorum leviorum, illa graviorum. Ambr. l. 2. de Pœn. c. 10.

Post illam pœnitentiam, si iisdem se criminibus obstrinxissent, ab Ecclesiæ aditu & à mysteriorum communione penitùs exclusi, reconciliari ampliùs non poterant. D. Petav. animadvers. in Epiphan. hær. 59. p. 239.

Δόκησις τοίνυν μετανοίας, ὃ Μετάνοια, τὸ πολλάκις αἰτεῖσθαι συγγνώμην, ἐφ' οἷς πλημμελοῦμεν πολλάκις. *Clem. Alex. Strom. 2. pag. 282.*

Δέχεται ὁ Θεὸς τὴν μετάνοιαν, καὶ μετὰ τὸ βάπτισμα ἐὰν τις παραπέσῃ, πῶς δὲ μετὰ τοῦτο ποιεῖ, αὐτὸς μόνος γινώσκει, ἀνεξερεύνατα γὰρ τὰ κρίματα αὐτοῦ. *Epiphan. lib. 2. hæres. 59. tom. 1. p. 498.*

he sin after penance, he onely knoweth whose judgments are past finding out. And because the wayes of Gods mercy are past finding out, such a lapsed sinner may not be uncapable of *pardon*, although of *penance*, and may find reconciliation at *Gods* hands, although his *servants* are fearful to intermeddle therein, not as envying Gods mercy, like *Jonas* to *Nineveh*, or denying lapsed sinners to be capable thereof, as *Novatian*, but careful onely not to exceed their *Lords* instructions, and commission: *although (saith Austin) a place for humble penance be denied in the Church, God will not be unmindful of his patience towards them*; where the *Father* relating the works of piety, and labour of contrition performed by such relapsed sinners, demandeth, *shall they avail them nothing afterwards? God defend us from so savage and sacrilegious madness*; for God in whose hands are all mens hearts, can soften and harden, and make them malleable, which no man can do; he can *create a new heart, and renew a right spirit*; a piece of work which none but he can do: It is *he that gives repentance*, and he can best discern of the *effect* and *operation*, that grants the *influence*. This being certain, where true contrition is, there is remission of sin, and where Repentance is Gods own work, the Contrition is unfeigned, and the pardon sealed; insomuch that two passages in the sixth and tenth Chapters to the *Hebrews*, that seem less favourable and equal to lapsed sinners, the one taking away *Repentance*, and the other the *Sacrifice* for pardon, (which drew many into a hard conceit of the *Author*, and *Epistle* it self, although the errour lay onely in the misapprehension) have been often urged by the *old Precisians*, and as often vindicated by the *old Fathers*: whereof I will give my Reader a taste, before I come clean off from this subject.

Quamvis eis in Ecclesia locus humillimæ pœnitentiæ non concedatur, Deus tamen super eos suæ pœnitentiæ non oblivisciturr.

Nihil ista proderunt in posterum? avertat Deus tam immanem sacrilegam, dementiam. Aug. Epist. 54.

Psal. 51.

2 Tim. 2. 25.

In the Epistle thus, *It is impossible that those who were once* Heb. 6. 4. 5. 6. *inlightned, &c. If they shall fall away, to renew them again unto repentance, seeing they crucifie to themselves afresh the Son of God, and put him to open shame*; where to such persons initiated

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in the holy mysteries of Christianity, and fallen away, all possibility of renewing by repentance is taken away, as guilty of another crucifying of Christ, and opprobry towards him. A repentance is there denied, it cannot be denied, and denied to them that were formerly baptized into the Christian faith is apparent also. Such then *cannot be renewed*, that is, in such a manner as at their first admission into Christianity, which was by Baptisme, and imposition of hands; it comes home then as if the Apostle had said, such as were at the first received into Baptisme, and thereby obtained the remission of sins, if such fall, they are not so to be renewed, that is by a *second Baptisme of Repentance*, the solemnization whereof is but once to one party; so lapsed sinners may be renewed, but not after that way. As virginity once lost cannot corporally be restored, yet the lost credit may be repaired by a chast conversation afterwards; so the lapsed sinner after Baptisme ἔχει δευτέραν ἴασιν, saith *Epiphanius*, hath another *salve* though not another *bath*. And this to be the Apostles meaning Saint *Chrysostome* makes good by a twofold reason; First, because mention is made of a fresh crucifying of the Son of God; *for after he had said, it is impossible to be renewed to repentance, he keeps not there silence, but addeth crucifying afresh, &c. now Baptisme is a figure of the Cross of Christ; and as it was not for Christ to be crucified again, no more is it for a Christian to be again baptized; and as he died but once, so are we but once baptized.* Secondly, the word ἀνακαινισθῆναι, to be renewed, proveth *baptisme* to be meant, for that's the *Sacrament of Renovation*, whereby we put on the new man *Christ Jesus*; with whom agreeth *Ambrose*; *The words themselves show Baptisme to be meant, wherein is expressed that it is impossible the lapsed to be renewed by repentance; for by that Laver we are renewed, by which we were born again:*

Epiphan. lib. 2. contr. hæres. tom. 1. p. 494.

Οὐ γὰρ εἶπεν ἀδύνατον ἀνακαινισθῆναι εἰς μετάνοιαν, καὶ ἐσίγησεν, ἀλλ' εἰπὼν ἀδύνατον, ἐπήγαγεν ἀνασταυροῦντας, τοῦτέστι, τὸ βάπτισμα σταυρὸς ἔστι— ὥσπερ οὖν οὐκ ἔδει ἔνι δεύτερον σταυροθῆναι τὸν χριστὸν, οὕτως οὐδὲ βαπτισθῆναι.

τὸ γὰρ καινοὺς ποιῆσαι τοῦ λούτρου μόνον ἐστί.

De baptismate autem dictum verba ipsa declarant, quibus significavit, impossibile esse lapsos renovari per pœnitentiam; per lavacrum enim renovamur, per quod renascimur. Ambr. lib. 2. de Pœnit. cap. 2.

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the flower of Greece therefore concludeth, *what then? is there no more repentance? there is repentance, but there is not a ſecond Baptiſme.* The *Novatian* then is not here juſtified, but the *Anabaptiſt* condemned. So his Diſciples and abridgers *Theophylact* and *Oecumenius* tread his paths. *What* (ſaith the former) *is Repentance caſt forth? God forbid; but a renewing by a ſecond Baptiſme is rejected; for Baptiſme repreſenting Chriſts death and paſſion, there remaineth then no more a ſecond Baptiſme than a ſecond Croſs.* The ſame Queſtion and Anſwer is in *Oecumenius*, who backeth this interpretation by the authority of *Cyrill*, and by the former reaſons uſed by Saint *Chryſoſtome*: 1. *Becauſe there is mention of renovation, which properly belongeth unto Baptiſme; and of a ſecond crucifying of Chriſt, & of that properly Baptiſme is a type; the man therefore that is once baptized to repentance, and would repent by being again baptized, crucifieth Chriſt afreſh, who in the ſecond Baptiſme ſuffereth the ſecond time*; and to the ſame purpoſe is the expoſition under the name of *Ambroſe*, or rather the tranſlation of Saint *Chryſoſtome* (as indeed it is) *not denying a ſecond repentance, but a ſecond Baptiſme to repentance.*

Τὶ οὖν οὐκ ἔστι μετάνοια; ἔστὶ μετάνοια, ἀλλὰ βάπτισμα οὐκ ἔστι δεύτερον. *Chryſ. loc. θ. ad Hebr. tom. 4. p. 482.*

Τὶ οὖν ἐκβέβληται ἡ μετάνοια; μὴ γένοιτο, ἀλλ' ὁ διὰ τῆς δευτέρας λέγει ἀνακαινισμὸς— οὐκ ἄρα ἔστι δεύτερον βάπτισμα, ὅτι μηδὲ δευτέρου σωτῆρος. *Theoph. in Heb. 6. 5.*

Ὅθεν γὰρ ἔπεσεν ἀνακαινίζειν, ὅπερ ἴδιον βαπτίσματος· καὶ ἀνασταυροῦντας ὅπερ καὶ τοῦτο βαπτίσματος ἴδιον· ὁ οὖν πάλιν διὰ βαπτίσματος δευτέρου μετανοεῖν θέλων, ἀνασταυροῖ τὸν Χριστὸν τῷ συσταυροῦσθαι αὐτῷ. *Oecumen.*

But the words that pinch more than the former are, *If we ſin willingly after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins*; wherein the benefit denied is the *ſacrifice* for ſin, and the parties excepted againſt, ſome kind of ſinners: 1. That ſin againſt their *conſcience* after the receiving of the knowledge of the truth. 2. That ſin *willfully*, ſo that ſins of *ignorance* and *infirmity* exclude not, but onely *Wilful apoſtaſie*, for how can *Chriſt* be a ſacrifice for ſuch as diſclaim him? his *ſacrifice* then remains not for them, becauſe they

Renovatio per ſacri baptiſmatis lavacrum ſecundâ vice fieri non poteſt. Ambr. in Heb. cap. 6. Heb. 10. 26.

Si ultrò peccaverimus. Beza.

Hoſtiam iis reſiduam eſſe negat, qui à Chriſti nomine diſcedunt. Calvin. in loc.

they remain not *hid*, cutting off themſelves from the fruit thereof by a voluntary defection. Saint *Chryſoſtome* expoundeth that *Sacrifice* as formerly, of a *ſecond baptiſme*: *He is not* (ſaith he) *ſuch an enemy to our ſalvation as to take away repentance, or the propitiation for ſin, or to reject him that hath fallen after illumination; What is it then? he taketh away ſecond baptiſme, for he ſaith not, there remaineth no more repentance; or no more forgiveneſs, but no more a ſacrifice, no more a ſecond Croſs, for that he calleth a ſacrifice. (a) By one ſacrifice once upon the croſs, &c.* meaning by that ſacrifice Chriſts death upon the croſs, or rather *Baptiſme*, a repreſentative *type* thereof. The *Greek Scholia* faſten upon the *parties*, and bid us conſider, *that it is not ſaid, if* we have, *but if* we do *ſin voluntarily, thereby ſignifying that to ſuch impenitent ſinners as perſevere in their wickedneſs till death, there is no ſacrifice; whereby repentance is not excluded*, but requred rather as a neceſſary antecedent; *q.d.* there remaineth a *ſacrifice* for penitent ſinners, but none for the impenitent; and *Theophylact* to the ſame tune alſo, *If we ſin voluntarily, that is remain in our ſins without Repentance.* To the ſame purpoſe *Hugo Cardinalis* writeth thus, *voluntary ſin is not ſignified ſo much, as the cuſtome of ſinning, and final impenitency, for he ſaith not thoſe that ſin willingly, but wilfully; for he is ſaid to be wilful in any matter, that is buſie and earneſt therein, and willing, that is but for a ſeaſon.* Now where repentance is not, the ſacrifice of Chriſts death is not appliable, and where there is no ceaſing from

Οὐδὲ τὴν μιᾶλάνοιαν ἀναιρεῖ ἢ διὰ τῆς μιᾶλανόιας ἐξίλασμὸν, οὐδὲ ὡλῶ ἢ καταβάλλει διὰ τῆς ἀπογνώσεως ἢ ἐπταικόλα, ἀλλὰ τί; τὸ δεύτερον ἀναιρεῖ λέγων, ὃ γὰρ εἶπεν ὐχέτι ἐςὶ Μιᾶλάνοια, ἀλλὰ Θυσία ὐχέτι ἐςὶ, [οὐδὲ ὐχέτι ἐςὶν ἄφεσις] σαυτὸς δεύτερος & ὐχέτι ἐςὶ, Θυσίαν γὰρ τῦτο καλεῖ, μία Θυσία, &c. *Chryſ. ad Hebr.* λογ. κ. *p.* 533. (a) *Hebr.* 10. 14.

Σημειῶσαι ὅτι ὐκ εἶπεν ἁμαρτήσαντων, δηλῶσαι θέλων τὸ ἄχει τελευτῆς ἐπιμένειν τῇ ἁμαρτίᾳ, ἔνθεν γὰρ μάλιστα δῆλον ὅτι ὐκ ἀναιρεῖ ἢ μιᾶλάνοιαν. *Oecumen.*

Ἑκουσίως ἁμαρτανόντων] τῦτέστιν ἐπιμενόντων τῇ ἁμαρτίᾳ ἀμεταποήτως. *Theophyl.*

Significatur non ſolùm peccatum quod voluntarie fit, ſed conſuetudo ipſius peccati, & finalis impœnitentia; non enim ait volentibus peccare, *ſed* voluntarie peccantibus; *voluntarius enim eſt qui in aliquo aſſiduus eſt, volens qui ad tempus.* Hugo Card. ad Hebr. 10.

from ſin, there is no true Repentance. Thus we ſee the fountain is clear, however falſe gloſſes may moleſt and trouble the ſtream, for a time, at length it will ſettle and return to its native clarity; and thus much by occaſion of ſolemn Penance once impoſed, and if it ſavour of a digreſſion, let us return where we left, and perfect the ſmall remainder to be now ſaid of publick Penance.

1. κλαυσις.
2. ἀκρόασις.
3. ὑπόπλωσις.
4. σύστασις.

Late Authors have obſerved four ſeveral degrees which the penitents took in thoſe auſtere dayes; *ſtatus, auditio, ſubſtratio, & conſiſtentia*: 1. *Weeping* before the porch, 2. *hearing* in the porch, 3. lying all along on the Church pavement in expectation of the Biſhops prayer and bleſſing; ſo called (as witneſſeth a great Antiquary *à procidendo, becauſe the penitent admitted within the porch of the Temple, fell down before the Biſhop, and was commanded to depart thence with the Catechumeni, and ſo proſtrating himſelf before the Biſhop at certain times, was diſmiſſed with impoſition of hands, and ſolemn prayer*: the fourth approch was *ſtanding* with the aſſembly within the Church; where they communicated with the faithful in the *ſtation and conſiſtency*, but not in the *Communion*, and were not put forth like profane Merchandizers, partaking of the *Orizons* of the Church, but not of the *Sacrament*. Thus they made their approches to the *Lords Table* by degrees; and not like the Gallants of our times that are no ſooner up from the *Table of Devils*, charged with gluttony and ſurfeiting, but without any let or check of conſcience become very confident gueſts at that *Spiritual Banquet*; yea, ſcarce cold from their ſin, and their evening ſurfeit undigeſted, but they preſent themſelves at the *Lords Board*. Good God! what terrour muſt needs poſſeſs ſuch profane breaſts, when the Maſter of that feaſt ſhall ſhake them by the ſleeve, with a *Friend how cameſt thou hither not having on thy Wedding garment?*

Ὑπόπλωσις eſt dicta quod ὑπέπεσεν, h.e. coram Epiſcopo procidebat pœnitens ἐντὸς τῆς τοῦ ναοῦ πύλης, intra Templi portam admiſſus, cum Catechumenis faceſſere jubebatur, ac certis diebus coram Epiſcopo procidens, impoſitione manuum, ac ſolenni precatione impertitus, dimitti ſolebat. D. Petavius animadverſ. in Epiph. hær. 59.

Ἡ σύστασις ἵνα συνίσταται τοῖς πιστοῖς, καὶ μὴ ἐξέρχηται μετὰ τῶν κατηχουμένων. *Thaumaturgus.*

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As the *degrees* which they observed, so the *places* where the *penitents* stood were designed also; *Bellarmine* hath set them down out of *Pacianus* thus: *The Penitents in habit doleful, and to behold lamentable, stood first at the Church door, howling at the gates, and craving the prayers of the faithful within; this was* πρόκλαυσις: *next they came within the porch, where they might hear the Word preached with the Catechumeni, and this was* ἀκρόασις; *and they* audientes, *auditors onely.* 3. *In process of time they entred into the Oratory, and abode with the* Competentes, *praying and contemplating the Sacrament, but not admitted at the celebration; this was called* ὑπόπλωσις *from beholding,* (wherein the Cardinal not *punctually following* his guide, is out both in the derivation and application:) *After that they were admitted amongst the* fideles *at the celebration of the Sacrament, but were not yet come so far as to partake thereof; and this was* σύστασις, *their station.* 5. *Their penance fully accomplished and ended, they were reconciled and received the sacred Eucharist, and this was* μύησις, *the complement.* Thus far the Cardinal, (though not so faithfully as he ought) hath related from *Pacianus*, *Greg. Neocæsar.* and *Photius*, men well acquainted with these rites. Thou seest (Christian Reader) at what a distance sinners were held in the dayes of old, and not fully restored, till time and grief had worn out their sin, the scandal satisfied, and their hearts seasoned with devotion. I will wind up this discourse with *Cassander*. *In the Primitive Church that sluggish professors might become more zealous, certain times and offices were appointed unto Penitents guilty of fouler crimes, wherein they might not onely stir up, and exercise the inward repentance of the minde before God, but declare unto the Church their sincere and unfeigned sorrow, and so be reconciled by imposition of hands from the Bishop, and the Clergie, and restored to the Communion; the which prescribed duties were called canonical satisfactions*

Lib. 1. de. Pœnit. cap. 22.

In veteri Ecclesia, ut segniores excitarentur, pœnitentibus ob graviora scelera, certa tempora & officia definita fuerunt, quibus non solùm coram Deo interiorem animi pœnitentiam excitarent, & exercerent, sed etiam Ecclesiæ verè se atque ex animo pœnitere declararent, atque ita minùs impositione Episcopi, & cleri, reconciliarentur, & jus Communionis acciperent: atque hæc præscripta officia canonicæ satisfactiones, seu pœnæ vocarentur, quæ jam imperitiâ Episcoporum & Pastorum in abusum; & negligentiâ, & segnitie ipsorum pastorum, quàm Populi in desuetudinem venerant, nisi quòd in privatis confessionibus aliqua ejus rei vestigia remanserint. Cassand. Consult. Confessio.

or punishments, which now adayes by the unskilfulness of Bishops and Pastors have grown to be abused, and through the negligence, and lukewarmness both of Pastors and people wholly laid aside, save that some footsteps thereof have remained in private Confessions. This modern and moderate *Divine* hath laid down the use and scope of this *discipline*, to rouse us up for religious duties, and to set forth before the Church our sincere repentance, and to be reconciled by Gods *Ministers*; the decay whereof he ascribeth to the supine negligence of the later Prelates, and that a shadow thereof remaineth to this day in private confession; the restitution whereof he much sighed after, as appeareth in these his words: *Which ancient and Apostolick customs of publick satisfaction for publick and grievous offences were very profitable, yea very necessary to be restored; wherein the Ecclesiastical power of the keyes in binding and loosing, that is, in imposing of penance, in separating from the communion, and again in releasing, absolving and reconciling, is manifestly discerned.* And thus have I prosecuted this discipline κατὰ πόδας, as accurately as I could, that the same being known, (*a*) the vote of our Church for the restitution thereof may be the better perceived; which thing were much to be wished, and to which all that love the Lord *Jesus* must needs say, *Amen.*

Quem publicæ satisfactionis priscum & Apostolicum morem ob publica & graviora peccata restitui, utile ac propemodum necessarium est, in quo potestas Ecclesiastica clavium in ligando & solendo, i. e. pœnitentiam indicendo, à Communione separando, & rursum indulgendo, absolvendo seu reconciliando, manifestissimè cernitur. Cassand. ib.

(*a*) Communion-Book at the Commination.

CHAP.

CHAP. IV.

The Contents.

Confession of sin addressed unto God *chiefly, and to* man *also with considerable relations, grounded upon the law of nature; with God himself a necessary antecedent to pardon.* Adam *and* Cain *interrogated to extract Confession. Sundry Precedents of Penitents recoursing to God in Confession. There is shame in confessing to God, as well as unto man.* Penitential Psalmes *composed by* David *for memorials, and helps to Confession. The* Rabbins *doctrine of Confession of sin before God, practised in the time of the Gospel, preached and urged by the Ancient Fathers, and so far by* Chrysostome, *as a tribute due to God onely, for which the* Pontificians *are jealous of him. Confession before God is not destructive of Confession before man in a qualified sense, though preferred before it, and especially called for by the old Doctors, although that be of singular use also.*

HItherto of Repentance both external and internal, the inward sorrow and the outward demeanour thereof; and that solemn performance was not onely a vocal, and publick confession of the guilt, but a real expression; that as Saint *Hierome* said of *John* the *Baptist* his food of *Locusts*, and his garment of *Camels hair*, and the place of his abode the *desart*, how they expressly set forth what he preached, the doctrine of Repentance: we are now to arrest our selves upon that branch and part thereof which consisted in the verbal opening and declaration of sin, which is a recognition of a sinners unworthiness, opened by himself in oral confession to the principal *party wronged*, and sometimes to *such*

Omnia pœnitentiæ præparata. Hieron. Matth. 3.

persons also, that by reason of their office, place, or respect, may be a mean to procure forgiveness, and reconcilement. Now by sin God is ever principally, and very often onely grieved, and sometimes Man also: In the first case to God onely and properly belongs confession, as He who is chiefly, and onely offended; in the second this Confession must be made to God, and the *Man* also that is wronged by us, to whom satisfaction for the trespass also belongeth, and the end brotherly Reconciliation: The *Dean* of *Lovaine* hath taken notice of all, thus; *There is a Confession which is made unto God alone, and another unto man, and this again is divers, 1. either unto the man whom we have hurt, for the obtaining of reconcilement with him, and forgiveness of the wrong from him; or which is made unto a man of such sins as are done against any other, to ask counsel upon the matter of Reconciliation; and all these confessions are of the law of nature, at the least as it is refined by grace.* So Confession is made unto God, and in some cases to man also; furthermore the fact is acknowledged unto man in many points wherein he is not the Party offended, but considered as a mean and instrument to further, and obtain a reconcilement unto him who is justly displeased. And as by the light of nature we advise how to compass the favour of a great *Personage* justly forfeited, by making use of such persons that by reason of their place, alliance, or virtues claim a special intereſt in his affections; so is it with the sinner and God. It cannot be denyed, but our *Mediator*, and *Intercessor*, and *Advocate is Christ Jesus the Lord*, and whatsoever *Others* do or prevail with God, is it for his sake: *He* is the *Corner-stone* reconciling the building, and upon him is built every Intercession from, or for any person besides. Yet other Intercessors there are; *Moses* stood in the gap, made an atonement for the people, and God was deprecated and reconciled. There are some persons that by their office and place as stewards in the Lords house, may give audience to sin, to

Est Confessio quæ fit Deo soli, & quæ homini, atque hæc rursus varia, 1. Quædam fit homini quem læsimus, pro obtinenda reconciliatione cum ipso, & remissione offensæ in illum; alia fit homini de peccatis in alium admissis, pro consilio aut reconciliatione habenda; sunt hæ confessiones juris naturæ, saltem reformatæ per gratiam. Ruard. Tapper. art. 5. Pag. 73.

Minister Pœnitentiæ duplex, 1. cui confessio fit ex officio, ut Sacerdos: 2. alius qui audiendo confessionem vicem Sacerdotis in necessitate, ut est Laicus. Compend. Theol. verit. lib. 6. cap. 27.

whom

whom is committed the Ministery of Reconciliation; and some by their virtues highly favoured by God, though not amongst his Priests, and they may take Confessions as *faithful Brethren*, and both of these by their prayers may induce God to mercy. My discourse must pass along, and in the way call in upon them all, but must begin with God the principal Party wronged, and the Principal object of Penitential Confession.

That Confession of sin ought to be made unto God as a condition requisite for the pardon thereof, and that it is no mean inducement to incline him to mercy, is an undoubted verity ἀναμφηρίστως, without Controversie imbraced by all that make profession of Christianity; the foundation thereof is deeply laid in the law of nature it self, as a practical truth flowing from the *Principles* and conclusions thereof; and hence it came to pass, that God exacted it from their hands that had no other light than the guide of nature. Now Natural laws are the rules and decrees of reason, and as reason is the common guide to all men, so the dictates and statutes thereof bind all that are capable of that guidance: But this is a granted Maxime, *that every guilty person ought to be judged*; and this like unto it, *that none may be a judge in his own cause*; and then this, *That no offender can be judged without some accusation*; to which add this, *none can accuse of secret sins but the delinquent himself*; the stone then first moved in this penitential judicature is the Confession of the party, upon which are grounded the indictment, and judgement. And saith another Schoolman, *The law of nature is for a man to repent of the evil he hath done, so far forth as to grieve he hath done it, and that he seek all means to remedy his grief, and that he also utter some signes of sorrow.* Thou wilt say this reason concludeth for secret sins, which come to light no way but by Confession; but publick sins are to be confessed to God also.

Confessio quæ fit mente Deo est de jure naturali. Anton. part. 3. tit. 14. c. 19. sect. 2.

Deus in lege naturæ non semel exegit confessionem peccati. Bellar. l. 3. de Pœnit. c. 3.

Ratio legis est anima legis.

Hæc est nota conclusio, quòd quilibet Reus debet judicari; & ista, quòd nullus debet esse Judex in propria causa, ergò Reus debet judicari per alium; sed non potest judicari per alium nisi accusetur illi alii, nec potest accusari nisi à seipso, si peccatum suum sit occultum; ergò debet seipsum accusare alii à quo judicetur. Scotus. l. 4. d. Qu. 1. sect. 1. in ista Quæstione.

De jure naturali est quòd aliquis pœniteat de malis quæ fecit, quantum ad hoc quòd doleat se fecisse, & doloris remedia quærat per aliquem modum; & quòd etiam aliqua signa doloris ostendat, ut Ninivitæ. Aquin. part. 3. quæst. 84. art. 7.

Besides,

Beſides, ſecret ſins are to him *who ſeeth in darkneſs* no ſecret at all, and need not that *means* for diſcovery, for wherein our Conſciences do accuſe us, *God is greater than our conſciences*, that is, a more ſtrict obſerver. To ſtrengthen then this reaſon, I thus aſſume, The end of *penitential confeſſion* is the judgment of *abſolution*, not of *condemnation*, to free, not to puniſh for ſin; and an abſolution not to quit from ſin, for God in juſtice cannot pronounce us juſt (for that were to call darkneſs light) but ſuch an abſolution as diſchargeth us from the guilt, and obligation unto puniſhment, and ſo God in juſtice may, and in mercy doth juſtifie us (and this is to ſeparate betwixt the light and the darkneſs.) Now remiſſion of ſin ever ſuppoſeth ſin, and the abſolution from ſin, the detection of ſin, for ſin maketh *man to be miſerable*, and the Confeſſion thereof *God* to be *merciful*. God requireth then no detection of ſin in the judgment of *condemnation*, which is the puniſhment of ſin, and wherein he proceedeth according to his own wiſdome, but in that of *abſolution*, which conſiſteth in the forgiveneſs of ſin, the confeſſion thereof in the party peccant hath ever been deemed requiſite by way of pacification. Inſomuch that *all men whatſoever* (ſaith *Scotus*) *that have believed God to be the juſt Judge of all the world, and have acknowledged the law of his providence, ſeen in the government of the univerſe, upon every breach thereof have applied themſelves to this ſupreme Governour, to appeaſe him with humble acknowledgment of the offence, and to deprecate his anger.* It was but early dayes in the world when God called upon *Adam*, *where art thou?* which was a ſummons to a reckoning, that as he had ſinned, ſo he ſhould take notice thereof, and prevent and pacifie his wrath by confeſſion; it was an entrance into a Parley, or a preface and introduction (as the Rabbins ſay) *into a further conference, thereby to expoſtulate with him about his offence, and to extract from him an ingenuous acknowledgment thereof.*

Juſti pro omni ſtatu poſt lapſum, qui habuerunt fidem de Deo, quod erat Rector univerſi juſtus, poſtquam peccaverunt contra legem Dei, confitebantur Deo peccata ſua, petentes ab eo remiſſionem; ſcientes eum ſine tali remiſſione tanquam juſtum judicem vindicaturum de illo peccato. Scotus. ib.

Entrée de propoſ. gall.

פתחון הדברים

Ut ulteriùs cum eo loquendi & ampliùs cum eo expoſtulandi occaſionem hinc captaret, item ut ab eo confeſſionem peccati extorqueret. Rab. Sch.

And

And a *Father* of the Chriſtian faith conceits no leſs; *When God ſaid to Adam, where art thou? our firſt Parents then guilty perſons were inquired after, to waſh out that ſin by confeſſing, which they had committed by tranſgreſſing.* The like interrogatory was made to *Cain, where is thy Brother Abel?* but his impudence was to out-face the murder, and plead not guilty, till God convicted him: The ſin ſmothered brake forth into a greater flame, the ſore skinned over with a deniall feſtered; He that ſaid at firſt, *nulla eſt iniquitas*, there is no iniquity in my hands, and refuſed to unlade his ſoul by confeſſion, finks under the burden, and cries out, *major eſt iniquitas, my ſin is greater than I am able to bear.* Saint *Chryſoſtome* collecteth no leſs. Gods mercy appeared in the Queſtion, *Where is thy Brother?* to give him the hint and opportunity to bethink himſelf, that by confeſſion of the fault, the guilt might be waſhed away; for this was Gods mont even from the beginning, to exact from us a Confeſſion of our ſins, that upon the ſame he might ſhew mercy. He concludes, *It is good to confeſs the fault, to diſcloſe the wound to the Phyſician, and to receive medicines from him.*

Cùm Dominus diceret ad Adam, ubi es? peccato tranſgreſſionis primi Parentes corrupti a Domino ſunt requiſiti de culpa, ut peccatum quod tranſgrediendo commiſerant, confitendo delerent. Greg.

Ἀφορμὰς δίδως ὅτι διὰ τῆς ὁμολογίας τῶν πλημμελημάτων ἀπονίπτεται τὸ πλημμέλημα· τοῦτο γὰρ ἔθος ἀπὸ ἄνωθεν καὶ ἐξ ἀρχῆς, τὴν ὁμολογίαν ἀπαιτεῖν παρ' ἡμῶν τῶν ἡμαρτηκότων, καὶ τότε τὴν συγχώρησιν παρέχειν.— Δεῖ οὖν εἰπεῖν τὸ γεγονὸς, καὶ δεῖξαι τῷ ἰατρῷ τὸ ἕλκος, καὶ δέξασθαι τὰ παρ' αὐτοῦ φάρμακα. *Chryſ. in Gen. ſerm. 18. tom. 1. p. 130.*

Gods people in proceſs of time, (his good pleaſure being known how propenſe he is to give a ſinner audience) have not failed in this point to confeſs, nor he them to pardon; and becauſe *Confeſſion* of ſin from the delinquent, and *Remiſſion* of ſin from God commonly go together, my diſcourſe ſhall not ſeparate them: we are now upon the *Sinners Plea*, and muſt inſtance in thoſe that have had the will to ſin, the grace to ſee it, the humility to confeſs it, and the happineſs to be delivered from it. *David* is famous for his tranſgreſſions, his confeſſions, and his lamentations; *I acknowledged my ſins unto thee, and my iniquity have I not hid. I ſaid I will confeſs my tranſ-* Pſal. 32. 5.

greſſions.

gressions unto the Lord, and thou forgavest the iniquity of my sin: where we see confession hath not onely the promise, but performance of forgiveness annexed thereunto, and that from *Him* who is most bountiful in his promises, and most faithful in his performances, *& tu remisisti*, whose absolution is ever of force, for he never turns a wrong key. 2. Note also the manner thereof; *David* had not yet made his confession, it was onely *in voto*, in purpose and conception, not *in re*, an actual performance, yet his success is crowned with performance, and that will accepted for the deed; so much is Gods mercy more forward than mans duty, as to grant the pardon before it be asked. *The word was not at my mouth, and Gods ear was at my heart*, saith *Aug.* in the person of *David*, and much to the same sense a later Expositor. *Behold with what speed the mercy of God makes toward a sinner, he had not confessed so that man might hear, but promised to confess, which God heareth.* To the same purpose *Cassiodore*; *I said, that is, I deliberated with my self how I will confess, and thou forgavest. O the goodness of God! forgiving sins upon promise onely: for with him the will is of equal acceptation with the deed.* And lest we should think that this was some peculiar privilege vouchsafed unto the *Man after Gods own heart*, the same sweet singer of *Israel* doth presently inlarge his note, and inferreth this general conclusion thereupon, *for this shall every one that is Godly pray unto thee in a time when thou mayest be found*, verse 6. The godly in this world are not so godly, but there are times also when they must go to this Confession, and comfort themselves with this hope, *for we are not Angels, but men, we fall and are raised, and that often, and in a little space. Basil.* Thus *David* made a good Confession.

Vox mea in ore nondum erat, sed auris Dei jam in corde erat. Aug. in Psal. 31.

Vide quàm velox sit Dei misericordia erga peccatorem, nondum confitetur ut audiat homo, sed confiteri promittit, quod audit Deus. Ludolph. in Psal. 31.

Dixi deliberavi apud me quod confitebor, & tu remisisti: magna pietas Dei! quæ ad solam promissionem peccata dimisit, votum enim pro operatione judicatur. Cassiodor. in Psal. 31.

Οὐκ ἄγγελοι ἐσμὲν ἀλλ' ἄνθρωποι, καὶ πίπτομεν, καὶ ἐγειρόμεθα, καὶ πολλάκις τῆς αὐτῆς ὥρας. *Basil. hom.* περὶ Μετανοίας. *pag.* 245. *græc. Basilea.*

Let

Let us paſs from the Father to the Son, in whom all ages have and ſhall admire how ſo fair a ſtar could fall in ſo foul an eclipſe, yet he recovered his loſt light, and of a great *ſinner* proved a great Convert, and as *Chronicles* mention the folly of this *King*, ſo *Eccleſiaſtes* relates the repentance of this *Preacher*. He delivers a general rule; *He that hides his ſin ſhall not proſper, but he that confeſſeth, and forſaketh them ſhall find mercy*. Wherein obſerve a neceſſary *adjunct* to Confeſſion, *viz. forſaking of ſin*. It is not then a naked verbal confeſſion that hath this efficacy, or ſuch a compendious way of healing, and no more; but go ſhew thy ſelf and thy ſins to the Prieſt, and thy *attrition* ſhall become *contrition*, and thy ſins ſhall be *forgiven*, though not clean *forſaken*. This Roman device *Solomon* for all his knowledge (and that extended from the Cedar to the Thiſtle) was yet to ſeek of, for with *Tiburine Impoſtors*, though a man bring not ſo much as that drop of ſorrow for ſin by them termed *attrition*, but onely a *will* to confeſs, and utter the ſtory of his lewd life to a Prieſt, with an intent to be abſolved by him, there is required no more to be ſet free from ſin; the Sacrament of Penance will ſupply all other defects, and confer this benefit *mero motu* of its own accord, without any good diſpoſition, or deſert of the Receiver, inſomuch that he need to put his *ghoſtly Father* to no farther trouble than this, *Speak the word only, and I ſhall be healed*. By this new fetch, the *Sacrament of Penance* is available without *Repentance*, Confeſſion without Contrition, and ſin forgiven which is not forſaken. *An opinion* (ſaith *Gabriel*) *much to be eſteemed, if it were laid upon the foundation of the Scriptures and holy Fathers:* and no gallant (I think) but would embrace it, to come off from ſin at ſo eaſie a hand. But ſee the ill luck of a thing, it wants both *Scriptures* and *Fathers* to ſupport it; for in the Scripture it is, *He that confeſſeth and forſaketh his ſinne*, which

Solomon.

Prov. 28. 13.

Non ſolùm attritus recipit gratiam delentem peccatum, tanquam per virtutem meriti de congruo, ſed non habens talem actum qui ſufficiat ad meritum de congruo, ſed tamen habens voluntatem ſuſcipiendi ſacramentum Eccleſiæ; & ſine obice peccati actualiter in facto, vel in voluntate inhærentis, ſuſcipit non ex merito, ſed ex pacto divino effectum iſtius ſacramenti. Scotus lib. 4. diſt. 14.

Iſta opinio eſſet valde acceptanda, ſi haberet firmamentum Scripturæ & ſanctorum Patrum. Biel. lib. 4. diſt. 14. qu. 2. not. 2.

Obſerva quod addit, Qui confitetur & deſerit; *neq; enim ſatis eſt confiteri.* Menoch. in Prov. 28.

will not ſtand with *Seven* learning, without the help of an *Index Expurgatorius* to expunge the later clauſe.

The *Jeſuit* would fain interpret *Solomon* of confeſſion made unto Man, and not unto God; and his reaſons for it are, 1. *The words*, He that hideth his ſin, *becauſe ſins unconfeſſed are not hidden from God, but Man; for none can be of ſo mad a belief, as to think God ſeeth them not.* 2. *Shame, or ſome other cauſe may hold them in from diſcloſing ſin to Man, but none are aſhamed to make God privy to their lewdneſſe.* But how untrue the former reaſon is, may appear in the caſe of the two firſt ſinners, *Adam*, who hid himſelf from God, and *Cain*, who denyed his ſin to God. Madmen indeed they were to doe ſo, but ſo they did. And an ancient *Biſhop* is of the mind, that many beſides them in the world are ſtricken with that phrenzie, *That God doth not regard earthly affaires, and ſeeth not the actions of ſinfull men.* They hide them in their own opinion and fancie, whereas in truth they doe not, no more then when the Fool winks, and thinks no man ſeeth him: *for all things are open to his ſight, and with him there is no darkneſſe at all.* And how frivolous and falſe the later part of the *Cardinalls* argument is, viz. *That in confeſſion before God there is no place for ſhame*, and ſinners ſhameleſſe therein, another ancient *Biſhop* ſhall witneſſe: *Let us not be aſhamed* (ſaith *Ambroſe*) *to confeſſe our ſins unto God; it is a ſhame indeed for any man to lay open his offences, but ſuch a ſhame that breaks up the fallow ground of his heart, puls up the thorns and paves away the bryers, &c.* A ſhame then there is in Confeſſion, and that before God; but ſuch a ſhame, as conſidering what good comes thereof, we ſhould not be aſhamed of. Yea the ſame *Father* ſuppoſeth to be in many offenders a greater ſhame to con-

Quia nullus eſt, qui ſcelera ſua à Deo ſe abſcondere poſſe credat, niſi fortè inſaniat; ſed ab hominibus, vel ob pudorem, vel alia de cauſa, multi peccata ſua abſcondita eſſe cupiunt,---- Erubeſcentia apud homines locum habet, non Deum. Bel. lib. de pœn. c. 11. p. 1387.

Nec de puto quòd hæc in illo (Cain) *jam tùm opinio fuerit quæ nunc in multis eſt, Deum terreſtria non reſpicere, & actus ſceleratorum hominum non videre.* Salvian. de gubernat. Dei. lib. 1. pag. 21. Pariſ. 1617. Πάντα ἰδὼν Διὸς ὀφθαλμὸς, καὶ πάντα νοήσας. *Heſiod.*

Non erubeſcamus fateri Domino peccata noſtra; Pudor eſt ut unuſquiſq; crimina ſua prodat, ſed ille pudor agrum ſuum arat, ſpinas tollit perpetuas, ſentes amputat, &c. Ambroſ. de pœnit. l. 2. c. 1.

confesse before God than man, for thus he writeth: *Can it be well taken, that thou shouldst blush to intreat God, that dost not blush to intreat man; and that thou shouldst be ashamed to make thy supplication to God, from whom thou lyest not hid, whereas thou art not ashamed to confesse thy sins unto a man, from whom they are concealed?* And the same holy *Prelate* in another place enervates both the Cardinals pretences; his words are remarkable. *Why art thou afraid to confesse thy iniquities to so good a Lord?* Declare (*saith he*) thy sins that thou mayst be justified. *To the person as yet guilty of sin, Justification is promised for a reward; for he is justified, that of his own mind acknowledgeth his offence.* And a just man at the entrance of his speech is his own accuser. *The Lord knoweth all, but expecteth thy voice, not with an intent to punish, but to pardon; it is not his will that the Devil should insult over thee concealing thy sins, be therefore thy accuser by thine own accusation, and fear not any accuser, if thou shalt arraign thy self.* Wherein we may observe, That in Confession unto God there is dread, which this holy man disswadeth from, and concealment of sin, as some fondly imagine, and an expectancy of vocall evidence, though God be ignorant of nothing. To him then doth *Solomon* direct our Confession, for all the *Cardinal* hath yet said to the contrary.

An quisquam ferat ut erubescas Deum rogare, qui non erubescis rogare hominem? & pudeat te Deo supplicare quem non lates, cùm te non pudeat peccata tua homini quem lateas confiteri? Id. ib. c. 10.

Quid vereris apud bonum Dominum tuas iniquitates fateri? Dic (*inquit*) iniquitates tuas ut justificeris; *adhuc reo culpæ justificationis præmia proponuntur: ille enim justificatur qui proprium crimen sponte agnoverit;* deniq; justus in exordio sermonis accusator est sui. *Novit omnia Dominus, sed expectat vocem tuam, non ut puniat, sed ut ignoscat; non vult ut insultet tibi diabolus, & celantem peccata tua arguat; prævenies accusatorem tuum, si te ipse accusaveris; accusatorem nullum timebis, si te detuleris ipse.* Amb. li. 2. de pœnit. c. 7.

And he had hereof a living example in his father *David*, whose *Penitential Psalms*, what are they but prescript forms of Confession, where there are as many sighs as words, mingling his cryes with weeping? all the verses standing chiefly upon two feet, *Contrition* and *Confession*; some whereof were composed *for his remembrance*, by name *Psal.* 37. which is διδασκαλία τῆς ἐξομολογήσεως, an Instruction for Confession, as S. *Basil* * intitles it; that having this Psalm alwayes before his eyes, *he might pacifie*

* ἱλάσκεται τὸν ἀγαθὸν κύριον ταῖς μεθ' ὑπερβαλλούσης ἐξομολογήσεως φωναῖς. Basil. in Psal. 36. p. 97.

pacifie so good a Lord with the words of a transcendent confession: This is his direction to others, *Reveal thy way*, or roll it up unto the Lord, *and hope in him, he will doe it. Reveal*, by Confession; *thy way*, that is, thy sins, *and hope in him*, and no other, and he that can, *will* doe what thou desirest; *God promiseth hope to sinners, and pardon to penitents.* A better glosse that, than another *Fryers*, *Reveal thy way unto God*, that is, unto the Priest, who is in Gods stead; which harps not in *Davids* tune, except *God* and the *Priest* have one and the same *consistory*, as the *Canonists* say *God* and the *Pope* have. My God will I trust with my sinnes, upon whom I trust, and if *sin* be my *way*, *to him will I commit it*; to the Spring-head will I have recourse for mercy, where the stream flows the fuller and the clearer. *He is my Physician, and to him will I open my wounds; He is the party wronged, with him will I make my peace; He knoweth the very secrets of my heart, before him then I will pour forth mine; He it is that invites me a sinner unto him, and to him will I hasten, nor be slack at his call.*

Revela Domino peccata tua, i. confiteado, & spera in eo, & non in alio; & ipse qui potest, faciet quod petis vel desideras. Spem enim promittit peccatoribus, & indulgentiam facit pœnitentiam agentibus. Ludolph. in Psal. 36. 5.

Revela Domino viam tuam; i.e. Sacerdoti qui est loco Dei. Jo. Raulins Serm. 10. de Pœnit.

Ille Medicus est, vulnera igitur illi exponamus; ille læsus est, & offensus, ab illo pacem petamus; ille est cordium cognitor, coram ipso corda nostra effundere properemus; ille denique est qui peccatores vocat, ad ipsum accedere nè moremur. Calvin. Instit. l. 13. cap. 4. Sect. 9.

And this Confession of sin unto God is insisted upon by the *Rabbins*, in the book called יומא of Dayes; and in the chapter יום הכפורים *of the day of propitiations*, is extant this passage, *R. Isaac said, Come and see, how the manner and custome of the Lord holy and blessed is not as the manner of flesh and bloud; for the manner of flesh and bloud is, that if a man have offended his neighbour, sometimes he may please him with words, and sometimes he cannot please him with words alone. But the manner of*

Dixit R. Isaac Veni & vide, quia mos sancti Dei & benedicti non est sicut mos carnis & sanguinis; mos namque carnis & sanguinis est, quòd si homo offendit proximum suum, quandóque placet eum verbis, quandoq; nequeat ipsum verbis tantùm placare; mos autem Dei sancti & benedicti non est sic, homo enim transgreditur transgressione, & tamen placat ipsum verbis, sicut dictum est, שובה ישראל עד יהוה אלהיך כי כשלת בעוניך קחו עמכם דברים ושובו אל יהוה יאמרו אליו כל תשא עון וקח טוב *& non solùm hoc, sed etiam confert ei bonitatem, sicut consequentèr dictum est, forsitan dices vitulóʼn culpæ? docet, quid ad hoc dicendum sit id quod sequitur.* ארפא משובתם אהבם נדבה Petrus. Galat. de arcan. cath. verit. lib. 8. cap. 8.

the holy and bleſſed God is not ſo, for in tranſgreſſing man tranſgreſſeth, and yet pacifieth him with words, as it is ſaid, Hoſea 14. 1. O Iſrael return unto the Lord, for thou haſt fallen by thy iniquity, take with you WORDS and turn unto the Lord; *and not onely this, but he conferreth mercy upon him, as it is ſaid in the words following,* Say unto him, take away all our iniquity and receive us graciouſly. *Not onely this but the Scripture hath it, as if he ſhould offer calves in ſacrifice, as it is ſaid afterwards,* So will we render the calves of our lips; *peradventure thou wilt ſay the Calves of ſin, that which followeth teacheth what is to be ſaid to this;* I will heal their backſliding, I will love them freely. In which teſtimony we ſee that the calves of our lips are the confeſſion of our ſins: that in confeſſion our wounds are healed, and we in God beloved. So in *Miſdras Tehillim*, that is, expoſition of the Pſalmes, on the title of the hundred Pſalme, Ψαλμὸς εἰς ἐξομολόγησιν, a Pſalme of Confeſſion; *This is that which is written, He that hideth his ſins ſhall not proſper, but he that confeſſeth and forſaketh them, ſhall find mercy. He that hideth his ſins, ſuch an one was* Saul, *to whom it was ſaid,* 1 Kings 15. What meaneth the bleating of theſe ſheep? but he anſwered they brought them away from Amalek: *But he that confeſſeth, and forſaketh them ſhall finde mercy: ſuch an one was David, of whom it was ſaid,* 2 Kings 12. And David ſaid unto Nathan, I have ſinned unto the Lord; and Nathan ſaid unto David, the Lord alſo hath put away thy ſin, thou ſhalt not dye. Inſtancing in two Kings of a diverſe humour, the one putting off his ſins by colluſion, hath them charged upon him; and the other charging himſelf by confeſſion, hath them put away. *Saul* hid his ſins, it was but reaſon therefore he ſhould find them; *David* diſcovered his, and therefore God ſo covered them in mercy, as they were paſt finding out. This then was the cuſtome of the *Law* and the Prophets.

מזמור לתודה *hoc eſt quod ſcriptum eſt.* מכסה פשעיו לא יצליח ומודה ועזב ירחם *Prov.* 28. Qui abſcondit peccata ſua; *talis fuit* Saul, *cui dictum eſt,* 1 *Reg.* 15. Quæ eſt vox harum ovium? *ipſe autem reſpondit, de Amalek adduxerunt eas.* Qui autem confitetur & relinquit ea, miſericordiam conſequetur; *talis fuit* David, *de quo dictum eſt,* 2 *Reg. c.* 12. *Et dixit David ad Nathan, peccavi Domino; & dixit Nathan ad David, Dominus quoq; tranſtulit peccatum tuum, non morieris.* Pet. Gal. lib. 10. c. 13.

Under

Under the Gospel the same custome hath continued; the *Prodigal son*, that expres pledge and hostage for mercy, did but resolve upon Confession to his *dearest Father*, whose speed, embracements and kisses prevented the vocal expression. God who saw him afar off, heard him also what *he said (a) within himself*, and what he said *to (b) himself* also. *The prodigal sinned against God, to whom it is said, against thee onely have I sinned; and obtained so speedy a pardon, that while he was yet afar off, and but on the way, the Father meets him.* The poor *Publican* upon his confession fared as well putting up his supplication in the *Temple*, the contents whereof were, *O God be merciful to me a sinner*; and went back to his house justified without making Confession to any other Ghostly Father, but onely the *Father of Spirits*; of whom Saint *John* giveth this assurance, *that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*; why *faithful and just* rather then *kind* and *merciful*, seeing forgiveness of sins proceedeth from his bounty, not our deserving? indeed it was his mercy to annex forgiveness to Confession, and his justice to reward that which his mercy promised. God is so gracious to promise pardon, upon this condition that a sinner confess; which condition performed, God *is faithful and just* to make good his promise with actual forgiveness; fail not thou him of confession, and he will never fail thee of forgiveness.

(a) *Luke* 15. 18.
(b) 21.

Prodigus peccavit coram Deo, cui soli dicitur, Tibi soli peccavi, &c. *tam citò veniam meretur, ut venienti adhuc & longè posito occurrit Pater.* Ambr. lib. 2. de Pœnit. cap. 4.

Luke 18. 13, 14.

πιστὸς καὶ δίκαιος. 1 *John* 1. 9.

Upon these grounds the *Fathers* direct a Penitent unto God, esteeming the confession made unto him of so great value, as they seem to make but small account of that which is made to man, leaving it as a thing indifferent to be undertaken as the sinner finds occasion. But he that praiseth Gold, must not be thought to dispraise silver; and those Ancients that approve of Confession to God in the first place, allow the same in its place to man also. Testimonies of both sorts are extant in their writings, and to the former for the present thus. *Clemens Romanus. It is better (saith he) for a man to confess his sins then to harden*

Καλὸν ἀνθρώπῳ ἐξομολογεῖσθαι περὶ τῶν ἁμαρτιῶν, ἢ σκληῦναι τὴν καρδίαν αὐτοῦ—. ἀπροσδεὴς (ἀδελφοὶ) ὁ δεσπότης ὑπάρχει τῶν ἁπάντων, ὑδὲ ὑδενὸς χρήζει, εἰ μὴ τὸ ἐξομολογεῖσθαι αὐτῷ. *Clemens. Epist.* 1. *ad Corinth* p. 66, 67.

harden his heart, like those which resisted Moses, *&c.* then tells us how desirous God is hereof. *The Lord (my Brethren) needs nothing else, is desirous of nothing from any man, save to confess unto him*; then follow certain proofs from the Scripture, shewing how acceptable a Sacrifice confession is, as well in praising God, as in dispraising of our selves; that is the *Sacrifice* of *thanksgiving*, and the other of a *wounded spirit*. *Clemens* of *Rome* is seconded with our Christian *Athenaeus*, *Clemens* of *Alexandria*, who writeth thus: *If a Christian through the suggestions of the Adversary unwillingly fall into sin, let him in imitation of David sing, I will confess unto the Lord, and it shall please him better then a young calf that bringeth horns and hoofs; let the poor behold, and be glad, for he saith, offer unto God the sacrifice of praise, and pay thy vows unto the Lord; and call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorifie me; for the sacrifice of God is a wounded spirit.* A saying so like unto the former, that I guess this *Clemens* took it (as he did some other passages) from the former. These *Primitive Men* style confession a Sacrifice, and we know of what kind of adoration sacrifices are, and to whom they appertain: surely a broken heart presented by confession, and laid upon the Altar of the *Cross*, is never rejected by God for his sake who suffered thereupon. *Origen* a disciple to this last *Clemens*, and his immediate successor in the (a) Ecclesiastical School at *Alexandria*, is frequent in exhorting sinners to all kinds of confession, but earnest for that which is made unto God. *The Devil (saith he) first allureth to sin, next accuseth for sin; We prevent his malice by being our own accusers,*

Θυσία { αἰνέσεως. πνεύματος συντετριμμένου.

Ἦν δὲ καὶ περιπέσῃ ἄκων τοιαύτῃ τινὶ περιστάσει διὰ τὰς παρεμπτώσεις τοῦ ἀντικειμένου, μιμησάμενος τὸν Δαβὶδ ψαλεῖ, Ἐξομολογήσομαι τῷ Κυρίῳ, καὶ ἀρέσει αὐτῷ ὑπὲρ μόσχον νεὸν φέροντα κέρατα καὶ ὁπλὰς· ἰδέτωσαν πτωχοὶ καὶ εὐφρανθήτωσαν, λέγει γὰρ, Θύσον τῷ Θεῷ θυσίαν αἰνέσεως, καὶ ἀποδὸς τῷ κυρίῳ τὰς εὐχάς σου, καὶ ἐπικάλεσαι με ἐν ἡμέρᾳ θλίψεώς σου, καὶ ἐξελοῦμαί σε, καὶ δοξάσεις με· θυσία γὰρ τῷ Θεῷ πνεῦμα συντετριμμένον. *Clem. Alex. Strom. l. 4. p. 378.*

(a) κατηχησέων *Magister. Hieron.*

Ipse nos ut peccemus instigat, ipse etiam cum peccaverimus accusat; si ipsi nostri accusatores simus, nequitiam accusatoris effugimus; dicit alicubi Propheta, dic tu iniquitates tuas prior ut justificeris; *nonne evidenter mysterium ostendit, cùm dicit,* Dic tu prior-- *tu ergò dic prior, ne te ille praeveniat*——. *sed & David in Psalmo dicit,* iniquitatem meam notam feci, &c. *vide ergò quia pronunciare peccatum remissionem peccati meretur,*—— *si ipsi nostri sumus accusatores, proficit nobis ad salutem; si verò expectemus ut à Diabolo accusemur, accusatio illa cedit nobis ad poenam.* Origen. homil. 3. in Levit.

and

and by taking this office forth of his hands. The Prophet in a place saith, Declare thy iniquities beforehand that thou mayest be justified: *there is a mysterie in these words,* Dic tu prior, *declare thou first, lest he step in before thee—. Even so* David *in the Psalme;* Mine iniquities (saith he) have I made known unto thee, and have not hid my sin; I said I will confess, &c. *See how the uttering of sin obtains forgiveness, it will further our salvation to become our own accusers; but if we delay till the Devil accuseth, it will make much for our condemnation.* Now to *him* must this confession be poured out who forgave *Davids* sins; although I must not conceal how *Origen* alloweth of confession before some sorts of men also, and that without any gainsaying from me, as in due place shall appear. And to this confession, orall expression is not so requisite; God knoweth the language of the heart, and heareth the voice of weeping, that heard *Annah praying* and not speaking, who reads our minds in our thoughts, with whom tears, and sighes, and groans are formal evidences. This manner of unfolding our souls to God, St *Basil* upon the words of the Psalmist, *I have roared for the disquietness of my heart,* hath fully described in *Davids* person thus; *I do not open my lips in confession, thereby to make a shew to many, but inwardly within my heart closing up mine eye, to thee onely beholding things in secret, do I discover the groans that are within me, roaring within my self; nor is there need of many words to this confession, for with thee the groans of my heart are sufficient for this acknowledgment, and those lamentations sent forth from the depth of my soul unto thee my God.*

μὴ τῇ γλώττῃ λέγομεν μόνον, ἀλλὰ καὶ τῇ διανοίᾳ. *Chrys. hom.* 31. *ad Heb.*

Οὐ γὰρ ἵνα τοῖς πολλοῖς φανερὸς γένωμαι, τοῖς χείλεσιν ἐξομολογοῦμαι, ἔνδον δὲ ἐν ἀνίᾳ καρδία τὸ ὄμμα μύων, σοὶ μόνῳ τῷ βλέποντι ἐν κρυπτῷ, τὰς ἐν ἐμαυτῷ στεναγμὸς ἐπιδεικνύω, ἐν ἐμαυτῷ ὠρυόμενος· ἱκανὸς γάρ μοι λόγων χρεία ἡ πρὸς τὴν ἐξομολόγησιν, καὶ ὅτι ἀπὸ βάθους ψυχῆς πρός σε ἡ θεὸν ἀναπεμπόμενος ὀδυρμός. *Basil. in Ps.* xlv. p. 100. *græc. Basilea* 1551.

And look what Saint *Basil* ascribeth to the groaning of the heart, the same doth Saint *Ambrose* to the tears of the Penitent, and notes that no other Confession of Saint *Peter* after his denial is upon record, but that which flowed from his eyes, thus, *I finde that he wept, I find not what he said, I read of his tears,*

tears, I read of no ſatisfaction; Peter *took a good courſe to weep, and to be ſilent, for that which is bewayled is not wont to be excuſed, and that which cannot be defended, may be cleanſed; tears waſh away the ſin which the tongue is aſhamed to confeſs, tears therefore provide for ſhame, and ſafety; bluſh not to intreat, and obtain by intreating. Tears (I ſay) are a kind of tacite prayers, aſking not forgiveneſs, yet obtaining: they ſet not forth vocally the cauſe, yet gain the mercy; yea, the ſupplication of tears is of greater profit then any words can be; words happily may fail us in prayers, which tears never do, for the tongue doth not alway open our caſe fully, but tears ever diſcloſe our affections to the full.* To God then doth the ſame Doctor exhort us to diſcloſe our ſins. *Let us be ſubject unto God, that we may not be ſubject unto ſin: Let us call our offences unto remembrance, and be aſhamed of them, as a diſgrace, and not boaſt thereof as the manner of ſome is——. We have a good Lord that would pardon all—— If therefore thou wouldſt be juſtified, confeſs thy ſin; for a modeſt, and ſhameful confeſſion of ſin loſeth the bands thereof. Thou ſeeſt what thy God exacteth of thee, and with what a promiſe of forgiveneſs he provoketh thee unto Confeſſion.*

Invenio quòd fleverit, non invenio quid dixerit; lacrimas ejus lego, ſatisfactionem non lego. Rectè planè Petrus *flevit & tacuit, quia quod deſleri ſolet, non ſolet excuſari, & quod defendi non poteſt, ablui poteſt; lavat enim lacrima delictum quod voce pudor eſt confiteri; lacrimæ ergò verecundiæ pariter conſulunt, & ſaluti; non erubeſcunt in petendo, & impetrant in rogando: lacrimæ, inquam, tacitæ quodammodo preces ſunt, veniam non poſtulant & merentur; cauſam non dicunt, & miſericordiam conſequuntur; niſi quòd utiliores lacrimarum preces ſunt, quàm ſermonum, quia ſermo imprecando fortè fallit, lacrima omnino non fallit; ſermo enim non totum profert negotium, lacrima ſemper totum prodit affectum.* Ambr. de pœnit. Petri, ſer. 46.

Subjiciamus nos Deo, ut non ſubditi ſimus peccato, & delictorum noſtrorum memoriam recenſentes, tanquam opprobrium erubeſcamus, non velut quidam, gloriam prædicemus——. Bonum Dominum habemus qui velit donare omnibus,—— ſi vis juſtificari, fatere delictum tuum, ſolvit enim criminum nexus verecunda confeſſio peccatorum. Vides quid à te exigat Deus tuus, vides quâ remiſſionis pollicitatione te provocat ad confitendum. Ambr. l. 2. de pœn. c. 6.

Led with this promiſe, and invited with this call, the *Golden-mouthed* Dr *John Chryſoſtome* exhorteth the people to reſort to God onely in confeſſion, little regarding that which is made to man, and leaving it as a thing indifferent, as a thing to be uſed or not, at the Penitents diſcretion, which the moſt rigid of the *Reformed* ſide ſtick not at, yea he ſeems at leaſt in words to diſavow it, which is more than the *Moderate* ſort of them

expected, or can well away with. And a great Scholar, but of the other side, freely acknowledgeth, *that Chrysostome in divers places, and by name in his 5. Homily of the incomprehensible nature of God, hath some unsound passages, denying sinners to be tyed by any law to confesse their sins unto Man, but unto God onely.* Well, let us see what it might be that is so great an eye-sore to him, and men of his rank: The first mention that occurreth unto me is in *Lamech* his case, confessing the murder he committed unto his wives, *Hear O ye wives of Lamech*, &c. where expressing elegantly the torture of a raging conscience, the Father sheweth, there is no way but one to quiet the same. *He that is guilty of crying sins, and would make good use and be aided by his conscience, and be drawn to confess what he hath committed, and open his wound to such a Physician, that would heal, and not upbraid him, and receive salving plaisters from him, and would confer with him, no one beholding, and declare all things diligently unto him, shall easily rectifie what was amiss; for the confession of a sinner is the abolishing and doing away of his transgression.* Now who is meant by this *Physician*, these words following, *he that distinctly knoweth all things*, and again, *He requireth our Confession not as ignorant, but knowing all things before they were*, sufficiently shew, and from an *Homily* which bears his name, and title of Repentance, extant in the *Latin* Edition of his works, it is thus cited by (a) *Chemnitius*; *It is not necessary to confess in the presence of witnesses, let there be an inquisition made after offences in the thought, let this judgment be without a witness, let God onely see thee confessing.* But let us view the *Father* in his own colours, who

Quæ à Chrysostomo tum aliis in locis, tum Hom. 5. De Incomprehens. Dei nat. parùm commodè dicta videantur, ubi peccatores eâ se lege negat obstringere, ut hominibus, sed ut uni Deo peccata fateantur. D. Petavius animadv. in Epiph. hær. 59. p. 224.

Ὁ ταῦτα εἰργασμένος ἐὰν βουληθῇ εἰς δέον χρήσασθαι τῇ ἀπὸ τοῦ συνειδότος βοηθείᾳ, καὶ ἐπὶ τὴν ἐξομολόγησιν τῶν πεπραγμένων ἐπειχθῆναι, καὶ τῷ ἰατρῷ δεῖξαι τὸ ἕλκος τῷ θεραπεύοντι καὶ μὴ ὀνειδίζοντι, καὶ τὰ παρ' ἐκείνου φάρμακα δέξασθαι, καὶ μόνος αὐτῷ διαλεχθῆναι, μηδενὸς εἰδότος, καὶ πάντα εἰπεῖν μετὰ ἀκριβείας, ταχεῖαν ποιήσεται τὴν διόρθωσιν τῶν ἐπταισμένων· ἡ γὰρ ὁμολογία τῶν ἡμαρτημένων ἀφανισμὸς γίνεται τῶν πλημμελλημάτων. *Chrys.* λογ. κ εἰς γεν. *tom.* 1. *p.* 139.

Πάντα μετὰ ἀκριβείας εἰδότι — οὐκ ἐπειδὰν ἀγνοεῖ, τὴν ὁμολογίαν ἐπιζητεῖ ὁ πάντα εἰδὼς πρὸ γενέσεως αὐτῶν. *Chrys. ib.*

(a) Chemnit. exam. Concil. Trid. part. 2. de confes. pag. 189.

who taking his *theme* from the Confession of the *Publican*, saith thus: *I beseech you alwaies to make Confession, for I do not bring thee upon the theatre of thy fellow-servants, nor do I compell thee to uncover thy sins unto men; unclasp thy conscience before God, shew forth unto him thine actions, and thy wounds, and intreat a medicine from him, set them forth to him, who will not set at naught but cure thee; for albeit thou dost say nothing, he knoweth all things.* The same words are repeated again for failing, *tom. 6. pag.* 444. which we rather point at, than produce; for where the Father is copious, repetitions are tedious; who further saith, *But thou art ashamed to say thou hast sinned; utter thy sins in thy daily devotions: What then? I do not say confesse them to thy fellow-servant, for to cast them into thy teeth; confesse them to God that healeth them; for God is not ignorant of them, though thou keep them secret.* So upon mention of those words in the Prophecy of *Esay*, which in the LXXII. Interpreters are thus read, *Declare thy sins first that thou mayst be justified*, he writeth thus; *Tell me, of what art thou ashamed, and blushest at? to confesse thy sins? dost thou relate them unto man to reproch thee? or dost thou confesse them to thy fellow-servant to publish them upon the stage? To thy Lord, to him that careth for thee, to him that is kind to man-kind, and to thy Physician thou dost unfold thy grief.* And not many lines after, *I compel thee not (saith God) to come forth upon the open stage, and to make many witnesses, tell me thy*

Παρακαλῶ ἐξομολογεῖσθαι συνεχῶς, οὐδὲ γὰρ εἰς θέατρόν σε ἄγω τῶν συνδούλων τῶν σῶν, οὐδὲ ἐκκαλύψαι τοῖς ἀνθρώποις ἀναγκάζω τὰ ἁμαρτήματά σου· τὸ συνειδὸς ἀνάπτυξον ἔμπροσθεν τοῦ Θεοῦ, αὐτῷ δεῖξον τὰ πράγματα, καὶ τὰ τράοματα, καὶ παρ' αὐτοῦ φάρμακα αἴτησον, δεῖξον τῷ μὴ ὀνειδίζοντι ἀλλὰ θεραπεύοντι, καὶ γὰρ σιγήσῃς, οἶδεν ἐκεῖνος ἅπαντα. Ἐκ τῆς τελώνην λογ. λθ. *tom.* 5. *pag.* 262, 263.

Ἀλλ' αἰσχύνῃ εἰπεῖν διότι ἥμαρτες, λέγε αὐτὰ καθ' ἡμέραν ἐν τῇ εὐχῇ σου· καὶ τι; μὴ γὰρ λέγω, εἶπε τῷ συνδούλῳ τῷ συνειδίζοντί σε· εἶπε τῷ Θεῷ, τῷ θεραπεύοντι αὐτὰ, οὐ γὰρ ἐὰν μὴ εἴπῃς ἀγνοεῖ αὐτὰ ὁ Θεός. Ἑρμην: εἰς ψαλ. ν. tom. 2. p. 708.

Esay 43. 26.

Τίνος γὰρ ἕνεκεν αἰσχύνῃ καὶ ἐρυθριᾶς, εἶπε μοι, τὰ ἁμαρτήματα εἰπεῖν; μὴ γὰρ ἀνθρώπῳ λέγεις ἵνα ὀνειδίσῃ σε; μὴ γὰρ τῷ συνδούλῳ ὁμολογεῖς ἵνα ἐμπομπεύσῃ; τῷ δεσπότῃ τῷ κηδεμόνι, τῷ φιλανθρώπῳ, τῷ ἰατρῷ τὸ τραῦμα ἐπιδεικνύεις. εἰς Λάζαρ. λογ. δ. λογ. λη. *tom.* 5. *p.* 258.

Οὐκ ἀναγκάζω, φησὶν, εἰς μέσον ἐλθεῖν σε θεατρὸν, καὶ μάρτυρας περιστῆσαι πολλοὺς· ἐμοὶ τὸ ἁμάρτημα εἶπε μόνῳ κατ' ἰδίαν, ἵνα θεραπεύσω τὸ ἕλκος, καὶ ἀπαλλάξω τῆς ὀδύνης. *Id. ib. pag.* 258. *lin.* 15.

ſins alone in private, ſo I will heal thy wound, and free thee from pain. Alſo the ſame Father upon the ſame ſubject in another place adviſeth, *not to call our ſelves ſinners onely, but to call to mind our ſins, and rehearſing every one in particular: I ſay not proclaim thy ſelf upon the Theatre, nor accuſe thy ſelf in the audience of others, but I counſel thee to be perſwaded by the Prophet, ſaying,* Reveal thy way unto the Lord. *Confeſs thy ſins unto God, confeſs them before the Judge, praying, if not in thy tongue yet in thy memory.* And (to ſay no more) this was his Pulpit-diſcourſe to the people of *Antioch. And this not onely to be marvelled at (ſaith he) that he forgiveth us our ſins; but that he neither diſcloſeth them, nor laieth them open, or maketh them manifeſt, nor forceth us to come forth in open view to ſpeak out our offences, but commandeth us to be anſwerable for them to him alone, and to him to make our confeſſion.* Theſe ἀνθίσματα, ſeveral flowers, (and far more than theſe) are gathered from this ſpiritual garden of Saint *Chryſoſtome.* The Church of *Rome* cannot well endure the breath and ſmell thereof. The Cardinal would limit his teſtimonies to publick confeſsion, which is the Theatre and ſtage ſo often mentioned, and ſo ſubject to obloquy, but not of clancular confeſsion ſubject to no ſuch inconvenience; ſurely *Chryſoſtome* ſpake of the confeſsion then in uſe, which was performed after one way, and whether private or publick, there's the doubt. Beſides, if the *Patriarch* had excluded the publick Theatre and not the private *Cloſet* of Confeſsion, why did he repeat *to God alone, to him onely confeſs, and not to thy fellow ſervant?* They aver under thoſe words, *To God alone,* to be compriſed the *Ghoſtly Father* alſo, who for the time is not ſo

Μὴ ἁμαρτολοὺς καλῶμεν ἑαυτοὺς μόνον, ἀλλὰ καὶ τὰ ἁμαρτήματα ἀναλογιζώμεθα καθ' ἓν ἕκαστον ἀναλέγοντες· ὃ λέγω σοι ἐκπόμπευσον σ' αὐτὸν, οὐδὲ περὶ τοῖς ἄλλοις κατηγόρησον, ἀλλὰ πείθεσ συμβουλεύω τῷ προφήτῃ λέγοντι, Ἀποκάλυψον τῷ κυρίῳ τὴν ὁδόν σε, ἐπὶ τῷ Θεῷ ταῦτα ὁμολόγησον, ἐπὶ τῷ δικασῇ ὁμολόγει τὰ ἁμαρτήματα, εὐχόμενος, εἰ μὴ γλώττῃ ἀλλὰ τῇ μνήμῃ. πρὸς Ἐβρεμίαν λογ. λα. *tom.* 4 *pag.* 589.

Οὐ τοῦτο δὲ μόνον ἐστὶ θαυμαστὸν, ὅτι ἀφίησιν ἡμῖν τὰ ἁμαρτήματα, ἀλλ' ὅτι αὐτὰ οὐδὲ ἐκκαλύπτει, οὐδὲ ποιεῖ αὐτὰ φανερὰ καὶ δῆλα, οὐδὲ ἀναγκάζει παρελθόντας εἰς μέσον ἐξειπεῖν τὰ πεπλημμελημένα, ἀλλ' αὐτῷ μόνῳ ἀπολογήσασθαι κελεύει, καὶ πρὸς αὐτὸν ἐξομολογήσασθαι. Ἀνδρεάντων, κα. *tom.* 6. *pag.* 608. *lin.* 10.

Loquitur de confeſſione publica, ex qua exprobratio ſequi ſolebat. Bel. l. 2. de Pœn. c. 15.

ſo much Man as *Gods Deputy*. Upon which ground they reſolve, That if a Confeſſor be interrogated upon his Oath of a matter revealed in Confeſſion, *he may with a ſafe conſcience deny it, becauſe he did not heare the ſame as Man, but as God.* A reſolution very prejudiciall to the Fundamentall Lawes of State, as in due place ſhall be ſhewed. Others confeſſe more ingeniouſly, That it was the doctrine of the *Times*, and of *that Church* wherein he lived, and that he was ſwayed and carryed away with the ſame. The *Frier* might have inlarged himſelf, for it was the opinion not of thoſe times, but of all times in the *Greek* Church, and ſo continued till the times of *Gratian*. The Dean of *Lovain* makes him onely *to connive and wink at the miſſe and diſcontinuance of auricular confeſſion, by reaſon of a contrary cuſtome introduced by his Predeceſſor within his Dioceſſe.* Whatſoever it was, this great Father and glory of *Greece* is ſcarce heard with patience amongſt the Pontificians, yet it may be wondred, with what confidence himſelf and his fellows are produced by them, alleaging them with like ſincerity as they paint them at *Rome*, viz. *with head and beard ſhaven, Mitred, Coped, and armed with Croſier-ſtaffe, after the Roman cut and faſhion; whereas the long beard, and long robe were the uſuall ornaments of thoſe Eaſterne Prelates, the former accoutrements of Mitre and Croſſe not invented nor frequented in their times.*

Quidam dicunt quòd poteſt dicere, ſe nihil ſcire ut homo, ſed ut Deus. Sum. Angel. v. confeſſ. Poteſt dicere ſine læſione conſcientiæ ſe neſcire quod ſcit tantùm ut Deus. Aquin. ſupplem. 3æ part. Qu. 11. Art. 1.

Sui temporis ſententia fuit, in quo Nectarius confeſſionem ſacramentalem abjecerat. Canus Relect. de pœn. p. 964.

Gratian. de Pœn. diſt. 1. cap. ult. Quid.

Fortè dici poſſit Chryſoſt. aliquantulùm connivere propter conſuetudinem appoſitam quam per Nectarium prædeceſſorem ſuum introductam invenerat. R. Tapper. art. 5. p. 98.

Les ont fait pourtraire, & imprimere à Rome, ayant la barbe raze, eſtant Mitreé, & reveſtu des habits Pontificaux, à la faſhion de noz Prelatz Latines---Les Mitres & Croſſes n'eſtoyent lors encores en uſage. A. Theuet. vies des Hommes illuſtr. livre 1. c. 9.

But what ſay the *Fathers* of the *Weſtern Church*, ſince the ſame Sun that riſeth in the *Eaſt*, ſetteth in the *Weſt*, and caſteth the ſame beams upon both the Climates. The ſolemn diſcipline of open *Penance* continued longer in the *Latine Church* than in the other, and at length ſate down alſo in private confeſſion. *Ex exhomologeſi ſive pœnitentia actu (niſi multùm fallimur) confeſſio ſecreta ſumpſit originem.* B. Rhenan.

I have acquainted you what *Eraſmus* his opinion was, That the Confeſſion of ſpeciall ſins before God was private onely, and that onely made to men was publick, *à vieu & ſceu de tous*, as the *French*-man ſpeaks, expoſed to the ſight and light of all, and that the *Church* was acquainted with no other in Saint *Hieroms* dayes; ſure no other was on foot in *Tertullians* time, as a great Antiquary of his time *Beatus Rhenanus* affirmeth, *That Tertullians ſilence in ſpeaking nothing of clancular confeſſion is no wonder, which (as he conjectureth) was the daughter of publick confeſſion, conceived by the voluntary piety of ſome men, that thought to ſecret ſins there belonged private Confeſſion, and a concealed Penance, as notorious ſins were puniſhed with open repentance, and confeſſion.* Yet the duty may be of good uſe, though not of ſo great ſtanding in Gods Church; as *Paul* was born out of *due time*, yet called to be an Apoſtle, whoſe fervent labour in the Miniſtery ſupplied that defect. As that *Critick* wondred not at *Tertullians* ſilence, ſo may none wonder at St *Auguſtines* words. *What have I to do with men that they ſhould hear my confeſſions, as though they could heal all my diſeaſes?* A place that *Bellarmine* hath ſaid ſomething to, though not much to his purpoſe. *The Confeſſion Saint Auguſtine ſpeaketh of is not Sacramental confeſſion* (he may ſweat it) *but a rehearſal of ſins formerly committed, and waſhed away by Baptiſme, acknowledged to this end, that the mercy of God towards him might be manifeſted.*

Ne quis admiretur Tertullianum de clancularia iſta admiſſorum confeſſione nihil loquutum, quæ (quantùm conjicimus) nata eſt ex iſta exhomologeſi per ultroneam hominum pictatem, ut occulturum peccatorum eſſet & exomologeſis occulta. Præf. ad lib. de Pœn.

Quid mihi cum hominibus ut audiant confeſſiones meas; quaſi ipſi ſanaturi ſint omnes languores meos? Aug. Con. l. 10. c. 3.

Confeſſio de qua loquitur Aug. non eſt confeſſio Sacramentalis, ſed confeſſio peccatorum præteritorum, & per baptiſmum dimiſſorum, ad eum finem inſtituta, ut indè cognoſcatur & laudetur Dei miſericordia. Lib. 2. de pœn. c. 20.

This is the ſcope of his whole diſcourſe (I grant,) namely, a detection of his great ſins, and of Gods great mercy; yet he might relate how his ſins met with mercy, and ſo ſpeak of Confeſſion to God, as a mean for the obtaining thereof, and affirm that man had no more right to know his diſeaſes than he had power to heal them. Such a concluſion hath *Hilary* upon *Pſalm* LI. *That David there teacheth us to confeſſe our ſins*

Confeſſionis autem cauſam addidit, dicens, quia feciſti, Authorem ſcilicet univerſitatis Dominum eſſe confeſſus, nulli alii docens confitendum, quàm qui fecit Olivam fructiferam ſpei miſericordiæ in ſeculum ſeculi. Hilar. in Pſal. 51.

to

to no other than to the Author of this univerſe, the Lord who made him, and maketh the Olive fruitful with the mercy of hope for ever and ever.

Such teſtimonies as theſe ſeem to import that confeſſions before God and before man are incompatible, as if thereby two Maſters were ſerved, and the one forſaken by adhering to the other; that confeſſion peculiarly belongeth unto God, and is not to be given to any other. Truly ſuch a Confeſſion that is made to man without any ſubordination unto God, is derogatory both to Gods glory, and our own ſafety: So to confeſs unto any beſides, as to *rely* upon him, is not expiatory, but piaculous, and not a confeſſion but a malediction. But to uſe confeſſion before man, 1. as an help the better to enable us to confeſs unto God; 2. or to man as an inſtrument in the place, and hand of God, is not repugnant thereunto; 3. to confeſs to man wholly, and to leave out God; 4. or to imagine that unfeigned confeſſion made before God is inſufficient, without reſpect had unto the confeſſion made to man, either in purpoſe, or performance, as the accompliſhment thereof, is the *Hagar* that muſt not abide with the *Free-woman*, but be *caſt out and her ſon*, that is, ſuch conſequents as the *Roman Polemicks* draw from thence. Gal. 4. 30.

It was a Calumniation faſtned upon our Church, that it ſhould teach *Baptiſme* without *Confirmation* to be imperfect, or that at leaſt *Confirmation* added no ſmall matter to the ſtrength and virtue thereof. Which Scandal the God-like wiſdome of *his late Majeſty* was upon (*a*) found information the ſponge to wipe away; *that it was neither a ſacrament, nor a corroboration to a former Sacrament, but an examination with a Confirmation.* The Confeſſion had to man muſt not be thought to perfect that which is had to God; or to be a *Sacrament*, or a Confirmation of any *Sacrament*, by way of *corroboration*, but by way of *examination* onely, where the ſin confeſſed unto God is examined, and if upon due examination the confeſſion made to God ſhall appear to be good, the ſame is ratified; if not, the party diſmiſſed with better inſtructions to perfect the ſame. And like as the *Parliament* aſſembled in the firſt year of King *James*, made an *Act* for the confirmation of his Royal title, whereas in truth his title was as firm as God & nature could make.

Conference at *Hampton Court.* pag. 10. ed. 1625.

(*a*) Of Ll. Arch-Biſhop of *Cant.* and Biſhop of *London.*

make it, thereby expreſſing rather their *duty* to imbrace the ſame, than adding ſtrength and vigour thereunto; of this kind is confeſſion to man onely. And as children baptized without *Confirmation*, or an eye thereunto, have their full *Chriſtendome*, ſo hath a Penitent upon his Confeſſion to God a full abſolution. Yet as the Church received *Confirmation* from the *Apoſtolick* hands, and ſo ſtill continues the ſame as a duty of ſingular uſe and benefit; the like muſt be thought of confeſſion to man alſo, the expediency whereof ſhall in fit place be diſcuſſed. I ſhall conclude with that anſwer of *Pinuphius* an Egyptian Abbot in *John Caſſian*; *Who is it that cannot humbly ſay*, I made my ſin known unto thee, and mine iniquities have I not hid; *that by this confeſſion he may confidently adjoyn*, and thou forgaveſt me the iniquity of my heart? *But if ſhamefulneſs do ſo draw thee back, that thou bluſheſt to reveal them before men, ceaſe not by continual ſupplication to confeſs them unto him from whom they cannot be hid, and to ſay*, I know my iniquity, and my ſin is againſt me alwayes; to thee onely have I ſinned, and done evil before thee; *whoſe cuſtome is both to cure without the publiſhing of any ſhame, and to forgive ſins without upbraiding.* In this *Abbots* opinion Confeſſion to man was left free and *adiaphorous*, provided alwayes, that confeſsion to God be ſincerely performed, to which I commend the caſe of all Penitents, and paſs unto the next kind of confeſsion made before man as following.

Qui eſt qui non poſſit ſuppl citèr dicere, peccatum meum cognitum tibi feci, & injuſtitiam meam non operui, *ut per hanc confeſſionem etiam illud adjungere meretur*, & tu remiſiſti impietatem cordis mei? *Quòd ſi verecundiâ retrahente revelare ea coram hominibus erubeſcis, illi quem latere non poſſunt, confiteri ea jugi ſupplicatione non deſinas, ac dicere*, Iniquitatem meam ego agnoſco, & peccatum meum contra me eſt ſemper; tibi ſoli peccav', & malum contra te feci. *Qui & abſq; ullius verecundiæ publicatione curare, & ſine improperio peccata donare conſuevit.* Jo. Caſſian. Collat. 20. cap. 8.

CHAP.

CHAP. V.

The Contents.

Of Confeſſion to Man. The Confeſſion of ſin under the Law before the Prieſt *at the* Altar, *and the* Sacrifice. *Special enumeration of all ſins not required of the Jews. The Law commandeth the acknowledgment of ſin and reſtitution.* Jobs *friends confeſſed their errours unto him who ſacrificed for them.* Davids *confeſſion unto* Nathan. Rabbins *affirming ſins to be confeſſed unto the* Fathers *and* Levites. *The place in Saint* James *chap.* 5. *of mutual Confeſſion explained and vindicated. Teſtimonies of the* Fathers *for Confeſſion unto man. The opinion of the* Schoolmen, *that ſin in caſe of* neceſſity, *and in way of* conſultation *for a* remedy, *not in way of* abſolution *for reconcilement, may be detected to a* Lay-man : *and of the Reformed Divines. That ſins may be confeſſed to a believing* Brother *for advice, and to the* Miniſter *of the Goſpel.*

I Have formerly treated of *Exhomologeſis* as a wholeſome diſcipline impoſed for notorious ſins, by which the *Penitent* did not ſo much make known his offences, (for they were too apparent and ſcandalous) as acknowledge the injury and wrong he had done to God, and his people, and thereby the judgment, and puniſhment belonging in juſtice unto ſin; and by ſuch doleful poſtures to pacifie God, and ſatisfie the Church ſcandalized by his fall. We are now to treat of ſuch a Confeſſion, which bringeth to light the works of darkneſs, whereby a ſinner becomes his own accuſer, having no other witneſſes then God, and his own Conſcience of his folly; opening the ſame not onely unto God but to Man alſo : Our firſt

diſquiſition muſt be to inquire whether ſins were and may be confeſſed unto a *Man*, without entring into the *manner* of the Confeſſion; whether it ought to be of all particular ſins, together with the circumſtances changing, or aggravating the property of each ſeveral offence, or without conſidering ſo much the nature of the man, his profeſſion, calling, or ſanctity, (for theſe reſpects will follow in their order.) But whether a ſinner may confeſs his ſins in general or ſpecified unto any man without reſpect of perſons; provided onely that he be within the pale of the Church, and obſerve in his carriage the common rules of civility, and we ſhall find the practice hath been, (and that practice never controlled) in all times for man to have recourſe to man alſo in confeſſion.

The firſt and moſt ancient example in this kind is *Lamech*; for *Adam* and *Cain* were called to an account, and convinced before they would come to any acknowledgment: but this man queſtioned by none, called upon by none, accuſed by none, but by the bird in his breaſt, his *Conſcience*, cries out, *Hear my voice, O ye wives of Lamech, hearken unto my ſpeech, for I have ſlain a man in my wounding, and a young man to my hurt.* I muſt confeſs I held not this worthy of an inſtance, though it be the detection of a ſecret ſin, becauſe it was addreſſed unto women, unfit creatures to be acquainted with a mans Cabinet, and to look into the privy Chamber of his heart; and conceived of this paſſage to be as much for my purpoſe, as the fabulous conjectures of the *Rabbins* who the *man* was he ſlew, and the *manner* thereof, to the mind and meaning of *Lamech*; paſſed over it had been for me, had not *Chryſoſtome* grounded upon the ſame ſo many, and thoſe notable obſervations of Confeſſion. 1. As the power and torture of an indicting Conſcience, not ſuffering the ſinner to be at quiet, till his ſin be brought to light. 2. The good that comes to ſome by the examples of juſtice in others; *Cains* puniſhment in denying his ſin, ſerving as an inducement to *Lamech* to confeſs his: *No man therefore conſtraining him, no man convincing him, he ſets up a judgment-ſeat, calls upon his wives to be his judges, accuſeth himſelf, con-*

Gen. 4. 23.

Οὐδενὸς καταναγκάζοντος ἐδὲ διαλέγχοντος, αὐτὸς διὰ τῆς οἰκείας γλώττης καὶ τὴν ὁμολογίαν τῶν ἡμαρτημάτων ποιεῖται. *Chryſoſt.*

feſſeth

fesseth the fact, and allots the punishment; wherein no dislike could be taken to the proceedings, were it not for his mistake in the Judges.

The next act of Confession was more solemn, and religious, made to the *Priest* before the *Altar*; *for besides that general confession of the whole people, poured out annually upon the day of expiation, there was a private and particular confession of some special sins in use amongst them, for which by repentance they sued unto God for mercy*, saith a *Sorbonist*. The sinner that would be particular, repaired unto the *Altar*, and there presented the Priest with an offering, to make the atonement; for sins hid from the eyes of the assembly, and afterwards come to light, a *young bullock*, with imposition of hands from the elders was destin'd for a Sacrifice; the Ceremonies whereof are contained, *Levit.* 4. but for some sort of secret sins, which had not yet seen the light of fame, the sin-offering was appointed to be a *lamb*, or a *kid*, and the guilty person was to confess the sin, and the Priest to make the atonement. *Josephus* mentioneth the secret sin, and the sacrifice, which he saith was a *Ram*, but not the confession of the sin, as needless perhaps, because the offence was imprinted upon the Sacrifice as an *Hieroglyphick* thereof; of which see *Levit.* 5. for how could a particular offering appertaining to particular sins be laid upon the *Altar* by the guilty person, without disclosing of his offence? did they not by that act pronounce themselves guilty of that sin, for which they brought the offering, and desired the atonement? That very act of the party peccant, *viz.* the presenting of the sacrifice was a real conviction. *Scotus* then fell short of the truth

Nec publica tantùm confessio pro totius populi delictis fiebat in die expiationis —— sed & privata & particularis specialium quorundam peccatorum ab iis agebatur, qui pœnitentiam agentes, sibi Deum propitium reddere volebant. Beauxan. harm. tom. 1. pag. 134. col. 2.

Levit. 5. 6.

Ὁ δὲ ἁμαρτὼν μὲν ἑαυτῷ δὲ συνειδὼς, καὶ μηδένα ἔχων τὴν ἐλέγχοντα, κρίον θύει, τοῦ νόμου τοῦτο κελεύοντος. *Joseph.* ἀρχαιολογ. l. 3. c. 10.

Qui potuit quispiam offerre oblationem pro peccato, qui se peccasse palàm non fateretur?-- eos qui peculiaritèr offerebant pro peccato, peculiariter quóq; ejus peccati de quo agebatur, sese reos agnoscere necesse fuit. Beza de Excom. contra Erastum.

In lege Moſaica de peccatis occultis tantùm Deo fiebat confeſſio, de quibuſdam tamen defectibus publicis & de non obſervantia legalium fiebat confeſſio—— generalis confeſſio Sacerdotis erat quædam diſpoſitio ad miſericordiam petendam pro populo, ſicut erat iſta, injuſtè egimus, peccavimus, &c. Scot. l. 4. d. 17. q. unica.

truth in affirming *that under Moſes law, ſins done in ſecret were confeſſed to God alone, and that the confeſſion to man was but of ſome publick defects, and not obſerving of legal rites. And that the general Confeſſion of the Prieſt ſerved to diſpoſe God to be merciful unto the people, like unto thoſe ſupplications in the Church-Liturgy,* We have ſinned, we have done unjuſtly, &c. And *Bellarmine* hath overſhot the truth in ſtretching this confeſſion to a diſtinct, and ſpecifique enumeration of each ſeveral ſin; and though it be granted the Hebrew word to ſignifie an expreſs and diſtinct confeſſion, it concludeth not his purpoſe; for a diſtinct confeſſion is one thing, and a confeſſion of all diſtinct ſins another. The truth is, all the ſins they thus Sacrificed for, were diſtinctly confeſſed, but not all the ſins they committed were ſo ſacrificed for, and to ſuch kind of ſins as were expiated by ſacrifices doth the *Cardinal* himſelf limit this diſtinct confeſſion. *Aquinas* allow-eth not ſo much to Confeſſion under the Law as a clear and evident expreſsion of ſin, but rather a confuſed intimation thereof, , reſerving that diſtinct demonſtration to the clearer times of the Goſpel; for thus he ſaith, *In the law of Nature an inward recognition of ſin unto God was enough, but under Moſes law there was required a proteſtation of the ſin in ſome outward ſigns, as by the offering of a Sacrifice for ſin, whereby it might appear to man that he had ſinned; but it was not requiſite to make a ſpecial manifeſtation of the ſin committed, or the circumſtances thereof, as in the new law:* As if to the *Patriarchs* before the Law, Confeſsion were then but *in ſpicis*, in the ears of Corn; to the *Iſraelites* under *Moſes* law *in farina*, in the meal; and to *Chriſtians* under

Illud תתורו *rectè verti poſſit diſtinctè, & expreſsè confitebuntur,* καὶ ἐξαγορεύσει τὴν ἁμαρτίαν περὶ ἧς ἥμαρτηκε καθ' αὐτῆς, *præceptum hoc intelligendum eſſe de confeſſione diſtincta, & in ſpecie, ejus peccati, pro quo expiando ſacrificandum erat.* Bell. l. 3. de pœn. c. 3. Sect. *ad hæc.*

In lege naturæ ſufficiebat recognitio peccati interior apud Deum, ſed in lege Moſaica oportebat aliquo ſigno exteriori peccatum proteſtari; ſicut per oblationem hoſtiæ pro peccato, ex quo & homini innoteſcere poterat eum peccaſſe; non autem oportebat ut ſpeciale peccatum à ſe commiſſum manifeſtaret, aut peccati circumſtantias, ſicut in nova lege. Aq. Supplem. Qu. 6. art. 2.

under the Goſpel *in pane*, as the bread ſet upon the table; this be aſſured of, that in *Moſes* time it was not ſo narrowly ſifted into as in ours; for *Lyra* giving ſome reaſons, why the Confeſſion of the peoples ſins unto God over the Sacrifice could not be particular, hath this amongſt others; *becauſe the Prieſt was not acquainted with all the ſinnes of the people but in a general manner.* Levit. 17. 21. *Quia Sacerdos non omnia peccata populi ſciebat, ſed in generali.* Lyr. in Levit. 17.

The next inſtance is a law grounded upon the VIII Commandment, againſt uſurpers of that which is not theirs, injoyning confeſſion of the wrong, and reſtitution. *They ſhall confeſs their ſin which they have done, and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth part thereof, and give it unto him againſt whom he hath treſpaſſed.* Numb. 5. 7. The point of reſtitution is indeed of great *latitude*, and great *neceſſity*, a doctrine too ſowre for the palat of our times, and we can no more away with it then with Confeſſion. Oh prepoſterous ſhame! we bluſh not to commit ſin, but to confeſs; we bluſh not to do violence, but to reſtore; that ſpeech of *Auguſtine* is grounded upon infallible truth, *The ſin is not remitted, except what was deteined be reſtored.* If thou haſt not a mind to augment the principal four-fold as *Zacheus* did, yet add ſth thereunto as the Law enjoyned, or at leaſt the *Principal*, as reaſon willeth. This caſe of Confeſſion is unto man as damnified together with God, and therefore he likewiſe this way is to be ſatisfied; the offender voluntarily deteſting, and detecting the fact, tendring ſatisfaction, and deſiring reconciliation. Here the *Rhemiſts* exceed the bounds of the *Tridentine faith*, in affirming, *that a general Confeſſion under the law ſufficed not for purging ſins, and that ſinners were bound by a divine poſitive law, to confeſs expreſly, and diſtinctly their ſin which they had committed*, whom I ſend to *Cardinal Tolet*, a man of more judgment then all their College, to be corrected, who ingeniouſly confeſſeth, *that not ſo much as a purpoſe to confeſs was neceſſary in the old law*: for my part I verily believe, the ſame divine law for confeſſion that is in force under the Goſpel, to have been a law for Gods people at all times, and of like neceſſity to all *penitents*; and that the *Prieſts* after the order of *Aaron*, had power to make the *atonement*, as well as thoſe after the order of *Melchiſedec*

Materia reſtitutionis latiſſima quidem, ſed valdè neceſſaria. Biell. l. 4. d. 15. Q. 2.

Non dimittitur peccatum, niſi reſtituatur ablatum.

Lex iſta loquitur in caſu in quo aliquis pœnitentiâ ductus, vult facere ſatisfactionem proximo. Lyra. in loc.

Rhemiſts Anno. upon Num. 5. Tom. 1. pag. 333.

Propoſitum confitendi non fuit neceſſarium in veteri lege. Tolet. tract. de confeſ.

thiſedec to grant the *abſolution*; both in their ſeveral kinds being Miniſters of Reconciliation, *Chriſt* the ſupreme head of either *hierarchy*, giving in proper perſon a period to the *Levitical* Prieſthood, and inveſting his *Miniſters* with their authority, which ſeems to be the greater, becauſe it ſhines the clearer, and the more ſubſtantial, becauſe the leſſe ceremonious.

The next, but precedent in time unto the former, is the ſubmiſſion of *Jobs* friends (and that by ſpecial command of God) unto him, with a direction from God likewiſe, that *Job* by ſacrificing for them ſhould pacifie his incenſed anger; for God held himſelf wronged through his ſervants ſide, and all this ſhould they perform upon pain of his high diſpleaſure: the words in the ſtory are theſe, *And it was ſo, that after the Lord had ſpoken theſe words unto Job, The Lord ſaid unto* Eliphaz *the* Temanite, *my wrath is kindled againſt thee, and againſt thy two friends, for ye have not ſpoken of me the thing that is right, as my ſervant* Job *hath. Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant* Job, *and offer up for your ſelves a burnt offering, and my ſervant* Job *ſhall pray for you, and him will I accept, leſt I deal with you after your folly, in that ye have not ſpoken of me the thing that is right, as my ſervant* Job *hath. So* Eliphaz *the* Temanite, *and* Bildad *the* Shuhite, *and* Zophar *the* Naamathite *went and did according as the Lord commanded them; and the Lord alſo accepted* Job, *and the Lord turned the captivity of* Job *when he prayed for his friends.* Where note, 1. As God was offended and his ſervant *Job*, ſo the offence muſt be acknowledged to both, that both may be pacified. 2. God retains his anger till the party wronged together with him be ſatisfied. 3. Gods wrath incenſed againſt any for wronging his ſervants, will not be quenched but by his ſervants means and procurement; for his fury provoked by offending *Job*, muſt be appeaſed by *Job* reconciling. They were to offer their ſacrifices to *Job*, and *Job* to God for them; ſo the ancient Latine copies followed by *Gregory* read, *Go unto my ſervant Job, and he ſhall offer an Holocauſt*

Job 42. 7,8,9, 10.

Ite ad ſervum meum Job, *& offeret holocauſtum pro vobis; ita legit Greg. & vulg. lat. aſſavoir par le moin de Job,——tellement qu'il vous ſerve comme de Sacrificateur.* Geney. not. in Bibl. Gallic.

Holocaust for you, and those words *him will I accept*, and, *the Lord accepted Job*, import no less. 4. God heareth a man sooner in his own cause, that is sollicitous on the behalf of others; as *Job* turned away his own captivity in praying for his friends. Thou wilt say, but where did *Jobs* friends confess their sins unto him? Canst not thou spell their Confessions in their Sacrifices? for what meant those Sacrifices and *Jobs* intercessions on their behalf, but for their sins? and how could he offer, and pray for he knew not what? they then confessed the trespass, presented unto him the trespass offering, and desired his intercessions that God would be reconciled for their offences.

Pro semetipso Pœnitens tantò cititùs ex audiri meruit, quantò devotè pro aliis intercessit. Greg. Mor. l. 35. c. 20.

The next President is *David* confessing his sin to *Nathan*; for albeit the *Prophet* gave him a σκιαγραφία, and draught thereof in a *Parable*, and made *David* pass the sentence against himself *in thesi*, and brought it home to his Conscience by a special application, uncasing the *Parable*, and shewing that *He was the man*; yet *Davids* heart thus roused awoke, and he cried out, *I have sinned against the Lord; and Nathan said unto David, the Lord hath also put away thy sin, thou shalt not dye.* There was no tergiversation, no apology, no accusing of the instruments, but the King wholly took the sin upon himself. Thus did not *Saul* in the case of *Agag* and *Amalek*; the charge he had from God was the utter subversion of that *Prince*, and *State*; contrariwise the victory gained, he spareth the King, and maketh a prey of the richest and fattest spoyls; and being reprehended by *Samuel*, spread a religious cloak over his transgression, as if that prey had been reserved for a sacrifice; and being further charged by *Samuel* for disobedience, he conveyes the fact away from himself to the people, *I have obeyed the voice of the Lord, and gone the way the Lord sent me, but the people, &c.* If any deviation it was in them, they were out of the way, and would needs spare the best of the cattle to pleasure God with a Sacrifice. Proud heart, that all this while would take no notice of his sin, till he heard his doom, deprivation from his Crown and dignity. Then *Saul* said unto *Samuel*, *I have sinned*; but *Samuel* said not unto

2 Sam. 12.

1 Sam. 15.

Saul

Saul, as *Nathan* unto *David*, *The Lord hath alſo put away thy ſin.* *Sauls* was a confeſſion upon the rack, but *David* had no ſooner a ſenſe of ſin, but he opens it in humble confeſſion; *The wound no ſooner perceived then he haſtned for a Medicine, then he fled to the Phyſician, ſaying, I have ſinned, and forthwith is healed. The Lord alſo hath put away thy ſin.* Grave is the wiſe mans advice, *Be not aſhamed to confeſs thy ſins, and force not the courſe of the river*; That is, turn not the ſtream or courſe thereof backward by denial, or on the one ſide by excuſing; but be thine own accuſer to obtain a pardon.

Εὐθὺς ἐπὶ τὸ φάρμακον ἐλήλυθεν, εἶδε τὸ τραῦμα, προσέφυγε τῷ ἰατρῷ, ἥμαρτον, φησὶ, καὶ εὐθὺς ἡ ἴασις, καὶ ὁ κύριός σε παρέπεμψε τὸ ἁμάρτημα. *Baſil. homil. περὶ Μελανίας. pag.* 243.

Eccleſiaſticus 4. 26.

Confeſſion then of ſin, and that unto man, amongſt the people of the Jews, is extant upon Sacred records, practiſed before the law, commanded by the law, portraited in their Sacrifices, and performed by the *Man* after Gods own heart, and hath continued among that diſperſed Nation even till our times, if *Thomas Walden* and *Antoninus* may be credited; the one learn'd ſo much from the relation of the Jews themſelves at his being in *Auſtria*, and the other affirmeth, *that the learneder ſort are wont to confeſs all their ſins to a Levite, a little before their death, if he may be had*; and I think ſo too when they chance upon a *Levite* of the full bloud, which to preſerve without mixture, the *Jews* after the deſtruction of the *Temple* were not ſo careful as the *Samaritans*, who boaſt their Prieſts to be not onely of the tribe of *Levi*, but family of *Aaron*, and therefore call them *Aharonitæ*. Some teſtimonies of the Rabbins which I find in *Petrus Galatinus* may not be neglected. In a Treatiſe called *Beraſhith* בראשית that is a leſſer expoſition upon the book of *Geneſis*, and upon thoſe words, *Judah thy Brethren ſhall praiſe, or confeſſe thee*; being an elegant alluſion of old *Jacob* to his name derived from confeſſion; it is thus written, *This is that confeſſion*

Solent doctiores Judæi ante mortem confiteri omnia peccata Levitæ alicui, ſi quem forte nacti fuerint. Ant. part. 3. tit. 14. c. 6. Sect. 1. *Habent Sacerdotes (Cuthæi) ex poſteritate Aharon Sacerdotis in pace quieſcentis, qui cum nullis aliis connubia jungunt, niſi aut familiæ ſuæ fœminis aut viris, ut genus impermixtum conſervent.* Benjam. Itiner. pag. 39, 40.

יהודה יודוך Gen. 49. 8.

Confeſſion which is ſpoken of by the holy Ghoſt in the hands of Job, Such as are wiſe confeſs or ſhew forth & hide not from their fathers; *that is, their ſins. Of whom is this ſpoken? of the juſt, who ſubdue their luſt and ſenſualsty, and confeſs their doings to their Fathers, for he that confeſſeth his acts is worthy of the world to come, as it is ſaid in* Pſal. 50. 23. He that offereth confeſſion honoureth me, and he that ordereth his way, to him will I ſhew the ſalvation of God. *Accordingly you find in* Juda, *that at what time his dealing was perceived by him with* Thamar, *he confeſſed it,* Gen. 38. Acknowledge thy Creator, and be not aſhamed of fleſh and bloud; *that is, of man; preſently he overcame his ſenſuality and affections, and confeſſed.* And again in the ſame place. *God holy and bleſſed curſeth every one that doth not confeſs his deeds; for ſo we find in* Cain, *who denied, and ſaid,* Am I my Brothers keeper? *therefore he was accurſed, as it is there ſaid;* Now then curſed art thou. Such another teſtimony is extant in the *Hieroſolymitan Sanhedrim*, in the chapter that beginneth דיני ממונות that is, *The judgment is defined*, where it is thus written; *All ſuch as confeſſe have their ſhare in the world to come; for ſo we find in* Achan, *how* Jehoſuas *ſaid unto him,* My ſon, give glory unto the Lord God of Iſrael, and make thy Confeſſion, and ſhew unto me what thou haſt done. And conceal it not from me; and Achan anſwered, and ſaid unto Jehoſuas, Of

Illa eſt confeſſio de qua dictum eſt à Spiritu Sancto per manus Job, אשר חכמים יגידו ולא כחדו מאבותם *Cap.* 15. *hoc eſt,* quia Sapientes ſunt, confitentur, & indicant, & non abſcondunt à Patribus ſuis, *peccata ſua. De quibus dictum eſt hoc? de juſtis, qui vincunt, & ſubjugant fomitem, ſeu ſenſualitatem ſuam, & confitentur actus ſuos Patribus ſuis; omnis enim qui confitetur actus ſuos, dignus eſt ſeculo futuro, ſicut dictum eſt,* Pſal. 50. זובח תודה יכבדנני ושם דרך אראנו בישע אלהים *Et ità invenies in* Juda *in hora qua pervenit ad eum factum* Tamar, *confeſſus eſt, quemadmodum dictum eſt,* Gen. 38. הכר נא את בורך ואלתקח בישת סבשר ודם *mox igitur vicit ſenſualitatem vel affectum ſuum, & confeſſus eſt.*

Omnis qui non confitetur opera ſua, Deus ſanctus & benedictus maledicit; ſic enim invenimus in Cain, *qui negavit & dixit,* Gen. c. 4. Nunquid Cuſtos fratris mei Ego ſum? *maledictus ergo ſit, ſicut dictum eſt ibidem,* Et nunc maledictus es tu.

Omnis confitens habet partem in ſeculo futuro; ſic enim in Achan *reperimus, quod dixit ei* Ieboſhuah, Fili mi, Da obſecro, honorem *Domino Deo* Iſrael, & da confeſſionem, & indica mihi quæſo quid feceris; ne celes à me: & ait, Verè ego peccavi Domino Deo Iſrael, & ita hoc ſicut hoc feci. *Et undè habetur quòd remiſſum ſuit ei peccatum? ex eo quod dictum eſt ibidem* Jehoſuæ *ſc. cap.* 7. *&* ait Jehoſuas, Sicut turbaſti nos, turbat te Dominus in die iſto: *in die iſto (inquit) tu turbatus es, ſed non eris turbatus in futuro.*

a truth I have ſinned before the Lord God of Iſrael, and have done thus and thus. *But from whence doth it appear that his ſin was forgiven? from that it is ſaid in the ſame place,* viz. *Joſh.* 7. And *Jehoſua* ſaid, As thou haſt troubled us, the Lord trouble thee in that day: *In that day (ſaith he) thou art troubled, but thou ſhalt not be troubled in the dayes to come.* And that this confeſſion was made diſtinctly, is evident by what is recorded in the book intituled יומא, that is, *of Dayes*, and in the Chap. יום הכפורים ſc. the day of *propitiation*; Rabbi *Hunna* ſaid, Every one that in offending hath offended, neceſſarily he muſt expreſs the offence in a ſpecial manner. By theſe *Maſters* of the *Synagogue*, it may eaſily be gueſſed how confeſſion was ordered, and practiſed by their Diſciples and Proſelytes.

Dixit Rabbi הונא *Hunna, Omnis qui tranſgreſſione tranſgreſſus eſt, neceſſe eſt ut ſingulatim exprimat peccatum.* Pet. Galatin. de arcan. Cath. verit. l. 10. c. 3.

In the *New Teſtament* the onely pertinent place to prove Confeſsion unto man not circumſtantiated with any office, quality, &c. is in the Epiſtle of Saint *James*, *Confeſſe your faults one to another, and pray one for another that ye may be healed*: where the diſeaſe is *ſin*, the remedy *confeſſion and prayer*; the Phyſicians and Patients ſubalternal, *one another*; the end curation, *that ye may be healed*; wherein mutual prayer is injoyned, and mutual confeſſion; and as the precept is *one to pray for another*, ſo is it alſo *one to confeſſe to another*; and as not onely the order of Prieſts may pray for others, but other orders of the faithful for them, and others alſo; ſo ſin may be detected to men of another rank than Prieſts onely: to Prieſts I grant *principally*, but not *ſolely*: and little advantageth *Romes* clancular confeſſion, where the Laity and Clergie hold no correſpondency, they confeſſing to Prieſts onely, and not Prieſts to People; *whereas the Apoſtle by ſaying, Confeſs one to another, preſcribeth confeſſion no more to be made to the Prieſt than to another man*, (ſaith *Scotus*.) So that without forcing or racking of the words, the ſenſe will fall out to be this; Confeſs your ſins

James 5. 17.

Il ne fait rien pour ceſte confeſſion à l'oreille d'un Preſtre, car icy l'Apoſtre recommande une confeſſion mutuelle, qui ne ſe fait in cette practique. D. Buchan, l'hiſtoire de la Conſcience. p. 173.

Dicendo Confitemini alterutrum *non magis dicit, confeſſionem faciendam eſſe Sacerdoti, quàm alii; ſubdit enim,* Orate proſe invicem. Scot. l. 4. d. 17. Q. unic.

ſins one to another, that being conſcious of one anothers diſeaſes, you may the better frame your requeſt on one anothers behalf for your recovery. Confeſſion of faults ſerving here for an inſtruction unto prayer, which one (*a*) Member of the Church maketh for another. Then if none can receive Confeſſion of ſins but a *Prieſt*, none but a Prieſt *can pray for another*. But if a Lay-Chriſtian may pray for another, yea, for a Prieſt alſo; then may confeſſion be made to a Lay-Chriſtian, yea from a Prieſt alſo. Again, if Prieſts be the onely men to whom confeſſion in this place is addreſſed, then Prieſts onely *pray one for another*; for if none can confeſs one another but *Prieſt* and *Prieſt*, they are the Men then that can only pray one for another: furthermore, the Confeſſion Saint *James* ſpeaketh of, paſſeth to and fro, *from one to another*; now if none may hear confeſſion but a Prieſt, none may make confeſſion but a Prieſt, for with the *Apoſtle*, thoſe onely muſt make confeſſion that may receive confeſſion, and they onely confeſs that may be confeſſed unto. This diſcourſe is grounded upon the mutual and reciprocal injunction of Confeſſion, and interceſſion, on the behalf of others, as duties of equal latitude and extent; The Reaſon ſandeth thus;

(*a*) Alterutrum, *i. æqualibus.* Gloſſ. interlin.

Mutuam confeſſionem & mutuam orationem ſimul injungit; ſi ſolis ſacrificulis confitendum, ergo & pro illis ſolis orandum. Calvin. Inſtit. lib. 3. c. 4. Sect. 6.

Reciprocâ relatione iſti pro ſe invicem tenentur orare. Hug. Card. in loc. *ergo, ad ſe invicem reciprocè tenentur confiteri.*

Hic exigitur reciproca Confeſſio--atqui hoc ſoli ſacrifici ſibi vendicant, ergò ad eos ſolos ableganda eſt confeſſio. Calvin. in Jac. cap. 5.

Bar. *All ſuch as may make ſupplications for others, may receive the confeſſions of others.*

Ba. But all Chriſtians may make their ſupplications for others.

Ra. Therefore all Chriſtians may receive the confeſſions of others.

There are that limit the Apoſtle to ſpeak onely of that Confeſſion which tendeth to Brotherly reconciliation, whereby the offender humbly ſubmits, ingeniouſly acknowledgeth, and thereby deprecateth the offence, and pacifieth the party offend-

Sentit de quotidianis offenſis Chriſtianorum inter ipſos, quot continuò vult reconciliari; alioqui, ſi de confeſſione ſenſiſſet, quam dicimus partem Sacramenti pœnitentiæ, non addidiſſet ἀλλήλοις, *i.* vobis invicem, *ſed ſacerdotibus.* Eraſm. annot. in Jac. 5. pag. 744.

ed; as if he ſhould have ſaid, *the faults you commit one to another confeſs one to another, and be reconciled; for had he meant Sacramental confeſſion, he would rather have ſaid, confeſs to the Prieſts than one to another.* This note of *Eraſmus* had been worth the noting, if the words following, *and pray one for another*, did not follow, which argue the fellow-ſervant not to be the party grieved, but the Lord, to whom he is to intercede on his fellows behalf, *q.d.* Confeſs one to another the ſins committed againſt God, and pray one for another to God for them. Others underſtand by *ſins*, the ſins againſt God, by the *Confeſſors*, not Prieſts alone, but others alſo in ſome caſes, and the *confeſſion* as a duty to be performed by way of 1. *Precept*, and of 2. *Counſel*. If *mortal* ſins be the ſubject, then the Confeſſor is to be a Prieſt, and the confeſsion *neceſſary*, and under command; but if the ſins be *venial*, the Confeſſor may be a Lay-man, and the Confeſsion free, and under *counſel* onely. This later confeſsion then being an *Evangelical counſel*, belongeth onely to ſuch perfect men as *Monks* and *Friers*, and then a Lay brother may ſerve at a turne to receive the Confeſsions of a Cloyſter, which rather than thoſe *religious Cloyſterers* will admit, this *cardinal expoſition* ſhall be turned off the hinges. But it will be ſaid, a Prieſt may take notice of ſuch *Atomes*, and *Peccadillo's* too, if his leiſure ſerve him, or if not, may make them over to one of the Laity, as not worthy of his ears. I ſee now a myſterie and method obſerved in *reſerved caſes*; *moats* and leſſer ſins are reſerved for a Lay-audience, ſins of a middle magnitude for Prieſts ears, but *beams*, foul and heynous offences, for the *Penitentiaries* themſelves at *Rome*. And truly I think Saint *James* was as well acquainted with *venial ſins* as with *Evangelical counſels*, and with *reſerved caſes* as much as with *reſerved confeſſions*. So as touching this interpretation, all that I have to ſay is, to put my Reader in mind, that this Scripture is from an *Apoſtle*, and this *gloſſe* from a *Cardinal*: But he and I both muſt take notice of what *Bede* ſaith, becauſe he was our worſhipful Countrey-man, who willeth,

Hæc omnia intelliguntur de Confeſſione, ſecundùm quod ipſa eſt præceptum, & ſicut præcepta quoad confeſſionem mortalium, conſilium verò quoad confeſſionem venialium. Hug. Card. Expoſ. in Jac. cap. 5.

willeth, *that daily and trivial faults, like ſhould confeſſe to like, one to another, of the ſame rank; and believe to be holpen by their daily prayers*, whereas *the uncleanneſſe of a fouler leproſie, we ſhould according to the law, unfold unto the Prieſt; and as he ſhall determine, to endeavour our purification after ſuch manner and time as he ſhall appoint.*

In hac ſententia debet eſſe illa diſcretio, ut quotidiana leviaq; peccata invicem coæqualibus confiteamur, eorúmque quotidianâ credamus oratione ſalvari. Porrò, gravioris lepræ immunditiem juxta legem Sacerdoti pandamus, atque ad ejus arbitrium, qualiter, & quanto tempore juſſerit, purificari curemus. Bed. Com. in Jac. 5.

But the Cardinal fixeth upon theſe words ἀλλήλους, & ἀλλήλων, *one for another*, and *one to another*; and contendeth, that *they are to be underſtood as the conſequence of the words of the Scripture* (or rather of his impertinent gloſſes) *ſhall require; inſomuch that confeſſe one to another is nothing elſe, but for men that need abſolution, to ſuch men that have the power of abſolving.* A very diſcreet Comment, and which will ſettle the practice of his *Church* throughout, in the point of *Penance*, thus: Confeſs you that have committed leſſer ſins, and have leſs money to pay fees, to your Sir *Johns* at home; but you whoſe ſins are riper, and purſes fuller to *commute*, unto the *Biſhop*, and purchaſe *abſolution* from his *Conſiſtory*. But you whoſe ſins are of a deeper grain, and your ſelves of vaſter poſſeſſions, gang ye on pilgrimage to *Rome*, as a *dainty* reſerved for his *Holineſſe*; and remember to carry ſomething with you beſides your Pilgrims-ſtaff and habit, for fear you prove unworthy of *Papal abſolution*. All theſe gloſſes are warranted by that liberty of interpretation the *Cardinal* hath here taken to himſelf; which to maintain he would faine paraphraſe with a place in *Peter*, viz. *Uſe hoſpitality one to another without grudging*, that is, not all to uſe hoſpitality promiſcuouſly, but *thoſe that are able to thoſe that are in want, ſo inſtruct*

Voces illæ ALTERUTRUM, & INVICEM accipiendæ ſunt, prout exigit conſequentia verborum Scripturæ divinæ—— Confitemini homines hominibus, qui abſolutione indigetis, illis qui poteſtatem habent abſolvendi. Bellar. lib. 3. de Pœn. c. 4. Sect. Sed hæc.

Φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμῶν. 1 Pet. 4. 9.

Eos qui tecto indigent, hoſpitio recipiendos eſſe ab his qui domum habent, imperitos à Doctis inſtruendos, ægrotos à Medicis curandos.—— ſi qui peccatorum vinculis conſtricti tenentur, ad eos accedere debent quibus dictum eſt. Quæcunque ſolveritis, &c. id. ib.

one

one another, that is, the Doctor the unlearned; ſo heal one another, that is, the Phyſician the ſick; ſo confeſſe you that are held with the bonds of ſin, to ſuch to whom it was ſaid, Whoſe ſins ſoever you ſhall looſe; *&c.* Thus the *Jeſuit*, but *ſophiſtically*, for the former inſtances are *diſtributiones accommodæ*, wherein every one is to do good according to his power, & the *gift that he hath received*, *viz.* thoſe to be given to hoſpitality, that are enabled with means; thoſe to inſtruct, that are Θεοδίδακτοι, taught of God; and thoſe to heal, that have the skill. Now where God gives the *gift*, he requires the *duty* annexed; and of ſuch as receive the *grace*, the *good-work*: for example, the hope of the Reſurrection is common to every believer, and upon a dead friend, a ſure comfort for a ſad loſs; *Wherefore comfort ye one another with theſe words*, a duty belonging to all Chriſtians, becauſe all of them had the like means, and aſſurance of *Conſolation*; ſo, *This is my commandment, that ye love one another*; all Chriſtians then are tied to reciprocal love, becauſe the precept bindeth all; and ſo in this preſent place, *To pray one for another* is an univerſal duty of all Chriſtians; and that one Chriſtian may the better pray for another, the *Apoſtles* advice is to confeſs the ſins which lie heavy upon the Conſcience to another Chriſtian, to enable, and inſtruct him the better to procure of God by prayer that which thou ſeekeſt, eaſe, and refreſhment; as every Chriſtian therefore hath (or ſhould have) the gift to pray for another, ſo hath he the capacity to receive the confeſſion of another. This I ſay truly underſtood *pro diſtributione accommoda* will bring to light the *Jeſuites ſophiſtry*, and ſhew how vain his inſtance was to uphold his fancy. Biſhop *Fiſher*, a *Cardinal* as well as he (although his head went off before his hat went on) but of greater conſcience in handling of Scriptures, contradicteth not the former ſenſe of confeſſion to a Lay-brother, and is contented to approve thereof; ſo it may be granted him from thence, (and he hath a hard heart that will not) that confeſſion may be made to another beſides God onely. And this all the Concluſion according to *Lyra*, that from

ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις. 1 *Theſ.* 4. *ult.*

ἵνα ἀγαπᾶτε ἀλλήλους. *Joan.* 13. 34.

Quòd ſi quiſpiam contendat ſenſiſſe Jacobum, quod frater fratri cuivis debeat confiteri, nihil moror; ſi tamen hoc mihi donaverit, quod alteri cuiquam omninò quàm Deo ſit confitendum. Roffenſ. contr. Luther. art. 8. pag. 139.

from hence may be deducted, how, *it is manifeſt that confeſſion ought to be made not to God only, but to man alſo*; and to that end I produced it.

Ex quo patet, quòd confeſſio debet fieri non ſolùm Deo ſed homini. Lyra. in Jac. 5.

In the next place ſuch teſtimonies of the *Fathers* ſhall be alleaged, which ſpeak confeſsion to be made unto others, over and above that which the Penitent maketh unto God. *Origen* expounding thoſe words, *A ſword ſhall paſſe through thy heart, that the thoughts of many may be revealed*; writeth thus; *There were in men evil thoughts, which to this end are revealed, that being publiſhed they may be loſt, and be as if they had not been; and being dead ceaſe to have been; and that He might kill them, who for us was killed; for ſo long as our thoughts are hid, and not brought forth, it was impoſſible they ſhould utterly be cut off; therefore we alſo that have ſinned, ought to ſay, My ſin have I made known unto thee, and my iniquity have I not hid. I ſaid I will confeſs my ſins againſt my ſelf unto the Lord. Now if we would do ſo, and reveal our ſins not onely unto God, but unto thoſe alſo that are able to heal our wounds, and our offences, our ſins ſhall be blotted out by him who ſaith,* Behold I blot out as a cloud thy ſins, and thy iniquity as darkneſs. Where is expreſs mention of Confeſſion unto others beſides God, which may heal us as his inſtruments, and ſervants; and it muſt not be denied, that his Prieſts are profeſſed Phyſicians of this Cure; yet as we ſee bodily diſeaſes oftentimes healed by ſuch as make no profeſſion thereof, ſo it may fare with the ſoul-Phyſician alſo, the medicine eſpecially coming from heaven. Nor can a Lay-Phyſician be void of power *to heal*, although he hath none to *abſolve*; for God ἀμέσως many times conferreth ſafety immediately from himſelf, and ſo much thoſe words, *Our ſins ſhall be blotted out by him who ſaith, &c.* ſeem to intimate.

Cogitationes erant malæ in hominibus, quæ propterea revelatæ ſunt, ut prolatæ in medium perderentur, & interfectæ, atque emortuæ, eſſe deſinerent, & occideret eas ille, qui pro nobis mortuus eſt; quamdiu enim abſconditæ erant cogitationes, nec prolatæ in medium, impoſſibile erat eas penitùs interfici. Undè & nos, ſi peccaverimus, debemus dicere, Peccatum meum notum fecitibi, & iniquitatem meam non abſcondi. Dixi, annuntiabo iniquitatem contra me Domino; *ſi enim hæc fecerimus, & revelaverimus peccata noſtra non ſolùm Deo, ſed & his qui poſſunt mederi vulneribus noſtris atque peccatis, delebuntur peccata noſtra ab eo qui ait,* Ecce delebo ut nubem iniquitates tuas, & ſicut caliginem peccata tua. Origen. tom. 6. hom. 17. in Luc. pag. 145.

Cyprian.

Cùm in minoribus peccatis agant peccatores pœnitentiam juſto tempore, & ſecundum diſciplinæ ordinem, ad exomologeſin veniant, & permanâs impoſitionem Epiſcopi, aut Cleri, jus communicationis accipiant. Cypr. l. 3. Epiſt. 14.

Nam cùm in minoribus delictis quæ non in Deum committuntur, pœnitentia agatur juſto tempore, & exhomologeſis fiat, inſpectâ ejus vitâ qui agit pœnitentiam; nec ad communicationem quis venire poſſit, niſi priùs illi ab Epiſcopo, & Clero manus fuit impoſita. id.

Cyprian in his Epiſtles writeth thus; *For leſſer offences let ſinners take their penance in a juſt ſeaſon, and according to the order of the Diſcipline, let them be admitted to publick confeſſion, and by the impoſition of the Biſhops hands, and of the Clergie, reſtored to the communion.* Again, and much to the ſame purpoſe; *for ſlighty offences, and thoſe not* [*directly*] *committed againſt God, publick confeſſion may be performed; his life being look'd into which is to undergo the penance; neither may he be admitted to communicate without impoſition of hands from the Biſhop, and the Clergie.* From theſe paſſages B. *Rhenanus* collecteth, *that ſecret confeſſion* (beſides the diſcipline thereof in publick) *for ſecret ſins, together with a preſcript injunction from the Prieſt, of faſting, or giving almes in the penitent, (as the nature of his ſin required) to have been on foot in Cyprians time.* In the zealous age of that bleſſed *Martyr*, wherein it was hard to ſay, whether deſire of doing well, or ſhame for doing evil was greater, many ſinners and lapſed Chriſtians put to publick penance, received ſuch peace of Conſcience upon the performance thereof, and their reconciliation from the Biſhop, that others alſo voluntarily came in, and for offences of leſſer nature ſubmitted themſelves to the ſame diſcipline. In proceſs of time the reſort became ſo frequent, and the offence ſo ſmall, it was thought fit left by often penance, the diſcipline of open penance might melt, and grow into contempt, to appoint a fit perſon, (a Clergy-man I believe) who was to be ἐχέμυθος, one that could keep counſel and πολύτροπος, of much experience, to diſtinguiſh betwixt lepry and lepry, and to give counſel alſo, to receive confeſſions, *& inſpectâ ejus vitâ qui agit pœnitentiam*, and ſift into his life that would do penance; and meeting with ſuch ſins as he thought merited publick penance,

Liquet ex citatis Cypriani locis, occultorum ſcelerum exhomologeſin fuiſſe ſecretam, & ſacerdotem pro modo delicti jejunium, & eleemoſynas confitenti injungere. B. Rhen. annot. ad Tert. lib. de pœnit.

Salutarem medelam parvis licèt, & modicis vulneribus requirunt. Cypr.

nance, to preſent the ſinner to the Biſhop and Clergy, to be admitted to Exomologeſis; ſo private Confeſſion was uſed in Saint *Cyprians* dayes, as a preparative, and manuduction to the publick; and occaſioned upon the tender conſciences of thoſe, *whoſe faith was ſtronger, and fear better, whoſe hearts ſtood in much awe of God*, and whoſe Conſciences awaked upon the leaſt ſhock of ſin; much different both in the manner, and end, from that rack of Conſcience, rather than relief, popiſh ſhrift, as in due place ſhall appear.

Audis non fuiſſe vel præceptum neceſſarium, vel conſuetudinem univerſalem; dicit enim (Cyprian.) *fuiſſe exempla quorundam, qui fide majore, & timore meliore erant; non igitur omnes hoc fecerunt, nec damnati fuerunt illi, qui ſoli Deo talia confeſſi ſunt.* Chemnit. exam. part. 2. pag. 191.

Saint *Baſil* in anſwer to that demand, whether it were behoofeful (laying ſhame aſide) to confeſs our evil actions to all men, or to ſome, and what conditions thoſe *ſome* ſhould be of; anſwereth thus; *The Confeſſion of ſins keeps the ſame courſe as the laying open of bodily diſeaſes. Now men do not lay open corporal diſeaſes to every one they meet with, but to perſons skilful in the art of healing; ſo confeſſion of ſins ought to be made unto ſuch as are able to cure them; according as it is written*, You that are ſtrong bear the infirmities of the weak; *that is, take them away by your careful endeavour.* Where care and diligence is equally required in chooſing the *Phyſician*, and in curing of the *Patient*. I dare not peremptorily ſay the Phyſician is ever to be a Prieſt, and confine this election to that order; yet it is a duty more expreſly required at the hands of that *Hierarchy*, whoſe profeſſion is the art of binding up of wounded Conſciences, and their School a ſanctuary for a troubled ſoul: but of this I am ſure, Saint *Baſils* pleaſure was, that the wounds and diſeaſes of the ſoul ſhould be ſhewed forth to ſub-celeſtial Phyſitians: and as B.

Ἡ ἐξαγόρευσις τῶν ἁμαρτημάτων τοῦτον ἔχει τὸν λόγον, ὃν ἔχει ἡ ἐπίδειξις τῶν σωματικῶν παθῶν· ὡς οὖν τὰ πάθη τὰ σώματα οὐ πᾶσιν ἀποκαλύπτουσιν οἱ ἄνθρωποι, οὔτε τοῖς τυχοῦσιν, ἀλλὰ τοῖς ἐμπείροις τῆς τούτων θεραπείας· οὕτω καὶ ἡ ἐξαγόρευσις τῶν ἁμαρτημάτων γίνεσθαι ὀφείλει ἐπὶ τοὺς δυναμένους θεραπεύειν, καὶ τὸ γεγραμμένον, ὑμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζετε, τοῦτ' ἔστι, λύετε διὰ τῆς ἐπιμελείας. *Baſil.* ἀσκητικα. Ερωτησ. σκθ. *pag.* 528.

Rhenanus further alleageth him; *Confeſſion is a noble kind of Medicine, opening to our neareſt, and deareſt acquaintance, that our ſins by their common prayers may be more eaſily healed.*

Medicina una nobilis confeſſio fuerit, ac proximis eam palam facere, ut per communem eorum orationem vitia facilius curentur. Baſil. apud B. Rhen. præfat. ad Tert. de Pœn.

Saint *Hierem* upon *Eccleſiaſtes* writeth thus; *If that ſerpent the Devil ſhall have bit any one ſecretly, and ſhall have infected him with the poyſon of ſin, no man beſides himſelf acquainted therewith: If he that is ſo ſtricken ſhall keep ſilence, and ſhew no repentance, nor have a will to confeſs his ſin to his Brother, and Maſter, the Maſter that hath a tongue to cure him cannot eaſily avail him any thing; for if the ſick man be aſhamed to lay open his wound to the Phyſician, the Phyſick cannot cure what it knoweth not.* Hitherto *Hierom.* This Phyſician of all likelyhood ſhould be a Prieſt, becauſe he is called *Magiſter*; for by that title, and of *Father*, ancient times reverenced their *Paſtors*; however the adjunct *Frater*, ſheweth the Phyſician was not God but man, to whom the wounded Spirit muſt be opened.

Si quem Serpens Diabolus occultè momorderit, & nullo conſcio peccati veneno infecerit, ſi tacuerit qui percuſſus eſt, & non egerit pœnitentiam, nec vulnus ſuum fratri, & Magiſtro voluit confiteri, Magiſter qui habet linguam ad curandum, facilè ei prodeſſe non poterit; ſi enim erubeſcat ægrotus vulnus Medico confiteri, quod ignorat medicina non curat. Hieron. in cap. 10. Eccleſ. tom. 7. pag. 43.

Saint *Auguſtine* upon the *Pſalm* 66. ſaith thus: *Be ſad before thou doeſt confeſs, after confeſſion rejoyce, for withall thou ſhalt be healed. Such a mans Conſcience that doth not confeſs gathereth corruption, the apoſtem is ſwollen, it torments thee, it ſuffereth thee not to be at quiet; the Phyſician applieth fomentations of words, and ſometimes lanceth it with the knife of tribulation; do thou acknowledge the Phyſicians hand, confeſſe, let out the corruption in confeſſion that it may flow from thee; rejoyce now and be glad, What remaineth will eaſily be cured.* Whether the Lord or the ſervant be the Phyſician I reſolve not, let the place be conſulted withall.

Triſtis eſto antequam confitearis, confeſſus exulta, jam ſanaberis. Non confitentis conſcientia ſaniem collegerat, apoſtema tumuerat, cruciabat te, requieſcere non ſinebat; adhibet Medicus fomenta verborum, & aliquando ſcat, adhibet medicinale ferrum in correptione tribulationis; tu agnoſce Medici manum, confitere, exeat in confeſſione, & defluat omnis ſanies; jam exulta, jam lætare, quod reliquum eſt facilè ſanabitur. Aug. ſup. Pſal. 66.

Saint

Saint *Chrysostome* writing upon the conference betwixt *Christ* and the *woman* of *Samaria*, related *John* 4. hath these words: *Let us imitate this woman, & in confessing of our sins let us not be ashamed of man; let us rather (as becomes us) fear God, who seeth whatsoever is done for the present, & for the time to come; will punish whatsoever is not for the present repented of. Our actions are to the contrary; we fear not him that shall come to judge; but such as can hurt us little or nothing, we quake and tremble at, as ashamed of them, but in the very thing we so much feared, therewithall shall we be punished; for the man that is moved onely to be ashamed before men, and is no whit ashamed to do evil in the sight of the all-seeing God, neither will repent here, nor be converted; in that day shall be openly disgraced, and made known not onely before two or three, but before the Whole World.* It is evident, that this, *Patriarch* treateth of that confession made before them, of whom carnal men are ashamed, that is, of men not of God; for such the *Father* blameth that blush not to do evil before God, but to confess it before man; and affirmeth how they shall be punished even in that they so much dreaded, discredit, and disrepute with men; for the day will come when they, and their actions shall be spread abroad before the face of the whole world, & thereupon he groundeth this exhortation: *Now I beseech you, that although no man seeth what we do, every man to enter into his own conscience, and to make reason the judge thereof, and to open the*

Μιμησώμεθα τὴν γυναῖκα καὶ ἡμεῖς, καὶ ἐπὶ τοῖς οἰκείοις ἁμαρτήμασι μὴ αἰσχυνώμεθα ἀνθρώπους, ἀλλὰ φοβώμεθα ὡς χρὴ Θεὸν, τὸν δὲ νῦν ὁρῶντα τὸ γινόμενον, καὶ τότε κολάζοντα τοὺς μὴ μετανοήσαντας νῦν· ὡς νῦν γε τουναντίον ποιοῦμεν, τὴν μὲν γὰρ μέλλοντα κρίνειν οὐ δεδοίκαμεν, τοὺς δὲ οὐδὲν ἡμᾶς παραβλάπτοντας, τούτους φρίττομεν, καὶ τὴν παρ' αὐτῶν αἰσχύνην τρέμομεν· διὰ τοῦτο ἐν ὧ δεδοίκαμεν, ἐν τούτῳ δίδομεν τὴν τιμωρίαν. Ὁ γὰρ αἰσχύνην ἀνθρώπων ὑφορώμενος, νῦν μόνον, Θεοῦ δὲ μὴ αἰσχυνόμενος πρᾶξαι τὶ ἄτοπον ὁρῶντος, μηδὲ θέλων μετανοῆσαι καὶ μεταβάλλεσθαι, ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἐνώπιον ἑνὸς καὶ δευτέρου, ἀλλὰ τῆς Οἰκουμένης ἁπάσης ὁρώσης παραδειγματίζεται. *Chrys. in Joan. hom.* λε. *pag.* 694. *Tom.* 2.

Παρακαλῶ τοίνυν κἂν μηδεὶς ἴδῃ τὰ ἡμέτερα, ἕκαστον ἡμῶν εἰς τὸ ἑαυτοῦ συνειδὸς εἰσελθεῖν, καὶ καθίσαι ἑαυτῷ δικαστὴν τὴν λογισμὸν, καὶ εἰς μέσον ἄγειν τὰ πεπλημμελημένα, καὶ εἰ μὴ βούλοιτο τότε ἐκπομπευθῆναι ἐν ἐκείνῃ τῇ ἡμέρᾳ τῇ φοβερᾷ, ἰασάσθω ἤδη τὰ τραύματα, ἐπιτιθήτω τὰ φάρμακα τῆς Μετανοίας. *ib. lin.* 18.

ſins he hath committed, and if he would not they ſhould come to publication at that dreadful day, let him procure his wounds forthwith to be healed, and the medicine of repentance to be applied. It is apparent that confeſſion before man (which with ſenſual men implieth ſhame and diſhonour, as drawing their works out of darkneſs into light) is there meant, and not ſecret confeſſion unto God, whereof they little paſs; it being their diſpoſition to be more in awe of being aſhamed before *Iſrael and this Sun*, than before the *God of Iſrael*.

Pacianus hath left behind him thus; *I beſeech you, Brethren, upon my peril, by that God whom no ſecrets deceive, that you deſiſt from covering a wounded conſcience; ſick men that have underſtanding fear not the Phyſicians, though they be wounded in their ſecret parts; and they lance and ſear there:* and rebuking thoſe that confeſs their ſins, and take no courſe to forſake them, he ſaith, *Let us now ſpeak of ſuch who well and wiſely under the title of being penitent, confeſs their wounds, but little know what repentance meaneth, or any medicine for their wounds; and are like to ſuch which open their grief, and ſwelling, and confeſs them before Phyſicians met together, but being admoniſhed what things to apply, and what to drink, neglect the uſe of ſuch preſcribed receipts.*

Ergo vos fratres etiam pro periculo meo per illum Dominum, quem occulta non fallunt, deſinite vulneratam tegere conſcientiam: Prudentes ægri medicum non verentur, ne in occultis quidem partibus, etiam ſecaturos, etiam peruſturos. Pacian. in peræn. ad Pœn.

Nunc ad eos ſermo ſit, qui bene, ac ſapienter vulnera ſua pœnitentiæ nomine confitentes, nec quid ſit pœnitentia, nec quæ vulnerum medicina noverunt; ſimileſq; ſunt illis, qui plagas quidem aperiunt, ac tumores, mediciſq; etiam aſſidentibus confitentur; ſed admoniti, quæ imponenda ſunt negligunt, & quæ bibenda faſtidiunt. ib.

Saint *Bernard*, a *Father* alſo, though born out of due time, ſaith thus; *What ſhall I ſpeak of* Bethphage, *a village of Prieſts, where the Sacrament of Confeſſion, and the myſtery of Prieſtly Miniſtery is contained, ——as it is written*, The word is near thee, in thy mouth, and in thy heart,

Quid de Bethphage *dicam viculo Sacerdotum, ubi & confeſſionis Sacramentum, & Sacerdotalis Miniſterii myſterium continetur? ——Scriptum eſt*, Prope eſt verbum in ore tuo, & in corde tuo, *non in altero tantùm, ſed ſimul in utroque verbum habere memineris; & quidem verbum in corde peccatoris operatur ſalutiferam contritionem, verbum verò in ore tuo noxiam tollit confuſionem, nè impediat neceſſariam confeſſionem.* Bern. Serm. ad Milites Templi. cap. 12.

heart, *Deut.* 32. *and remember thou to have the word not in one of thoſe places, but in both; for the word in the heart of a ſinner worketh ſaving contrition, and the Word in the mouth takes away all prejudicial confuſion, that it may be no hindrance to neceſſary confeſſion.* At which Teſtimony ſtartle not, that Confeſſion is called a *Sacrament*; that is, not in a proper ſignification, but as he calls the *Miniſtery* a *Myſterie*, and conſidering the age this good man lived, marvel not to find in him a little touch of the times; great is his praiſe to have been ſo little defiled.

Concerning the *School-Divines*, they are abſolute for confeſſion to be made unto man, that make it a matter neceſſary to ſalvation to confeſs our ſins either *actually* or *promiſſorily* unto a Prieſt; All that may be doubted is, whether they grant that ſins are of a Lay-cognizance or no, that is, whether they may be confeſſed to any man except a Prieſt. Their *Maſter* ſhall be the Mouth to ſpeak for all, who propoſeth this Queſtion; *Whether it may be ſufficient to confeſſe unto a Lay-man?* and anſwereth, *that all dil gent enquiry muſt be made for a Prieſt,—but in caſe a Prieſt cannot be had, let confeſſion be made to a neighbour, or companion*; and tels us, that it will not be labour loſt, *for albeit ſuch a Confeſſor be not indowed with power to abſolve, yet the penitent becomes worthy of pardon for the deſire he had to confeſſe unto a Prieſt.*

An ſufficiat confiteri Laico?—— Sacerdotis examen requirendum eſt (ſtudioſè,—— ſi tamen deſuerit Sacerdos, proximo vel ſocio eſt facienda confeſſio; ſi ille cui confitebitur, poteſtatem non habeat ſolvendi, ſit tamen dignus veniæ Sacerdotis deſiderio. Lomb. lib. 4. d. 17.

Bonaventure allows of confeſſion to a Lay man, but with this diſtinction: *If* (ſaith he) *Confeſſion be conſidered as a virtuous act, oppoſite to hypocriſie, wherein the party accuſeth himſelf, that he may appear no otherwiſe than he is indeed; or elſe laying open his ſins to find the means to heal them; in this ſenſe confeſſion may be made to any Lay-man, who may give help by his inſtructions, and prayers; and of which may ariſe ſhame, and humiliation, and he that takes the*

De Confeſſione poſſumus loqui dupliciter; uno modo prout eſt opus virtutis directè repugnans hypocriſi, in quo quis ſeipſum accuſat, ne alius ſit quàm appareat, vel mala ſua aperit ad inveſtigandam curationem; & hoc modo confeſſio poteſt fieri cuilibet etiam Laico, qui poteſt adjuvare etiam inſtruendo, vel orando, & de quo homo poteſt erubeſcere, & humiliari, & ille exemplo humilitatis mitiori, non peccatorum cognitione depravari: alio modo prout confeſſio eſt opus Sacramentale, & prout ordinatur ad reconciliationem, &c. Bon. l. 4. d. 17.

confeſſion.

confession may himself thereby be amended, but as it is a Sacramental act, and relateth to reconciliation, so to the Priest onely, &c. Wherein we see that confession to a Lay-brother is approved;
1. and the good that comes thereby expressed: As first, the avoiding of hypocrisie, whereby a man blazoneth himself, and his infirmities, that he may not be better esteemed than he may deserve; by holding out unto the world good parts, and by keeping in the bad: Pride lieth at the door, and worldly estimation knocks to open it, and let in that Devils-darling; but it must be thought to proceed from humility, when any shall be like-
2. minded with the Apostle, to glory in his infirmities. The second Reason is for advice and Spiritual counsel, which oft-times may be as sound from the lips of a Lay-brother as one of the Clergy. *Naaman* received the first direction for the curing of his Leprosie from a Captive maid; even a little chance may cast in light, and from men that make no profession thereof may
3. issue words of wisdome. And the third is to be the better relieved by other mens prayers, and intercessions; for when others are acquainted with our need, they can the better frame their petitions for our relief: and the last reason may be a good exam-
4. ple of humility; that thy Brother into whose bosome thou hast poured out thy weakness, seeing that low estimation thou bearest of thy self, far from the opinion and practice of most men (who pass their dayes with full sailes, and little ballast in their ship) prising more the shew, than the reality of virtue; they (I say) may be moved also by thy example to the like humble carriage, and demeanour; such flowers as these are gathered oft-times in a Lay-confession.

Πόλλακι τοι καὶ μωρὸς ἀνὴρ κατακαίριον εἶπεν.

And of what power and virtue Confession to a Lay-man is, give ear unto the insuing story. A Priest there was somewhat too familiar with a Gentlemans wife of his parish, (and as report then went, such kind of dealings were familiar with them) whereof the husband had some jealousie; it fortuned that at the next village there was a *Demoniack* that used to upbraid such as came unto him, by ripping up all such sins as lay behind unconfessed; marry, over confessed sins he had no power of discovery. The Gentleman to make a triall, intreated the Priest to accompany him thither. The Priest could not refuse him, but

Cujus uxorem Sacerdos per adulterium maculavit.

but ſmelling his intent, pretended ſome natural neceſſity of bending in the ſtable, where chancing upon a ſervant of the Gentlemans, he caſt himſelf down at his feet, and deſires him to hear his confeſſion; which made, he deſired his penance forthwith. The ſervant (this being none of his trade) bad him take ſuch penance as himſelf was wont to preſcribe unto his fellow Prieſt in the like caſe, and ſo diſmiſſed him to his Maſter; along they went to him that was troubled with the unclean *ſpirit*, where the Gentleman began to enquire, Know you any thing by me, or by this *Sir Domine* here? poynting to the Prieſt; who anſwered in the vulgar tongue, I know nothing by him; but in Latin gave the Prieſt an *Item*, which none there but himſelf underſtood, *in ſtabulo juſtificatus eſt, he was abſoyled in the ſtable*; as not permitted to reveal unto the Gentleman the ſin committed, nor yet ſuffered to conceal from the Prieſt the virtue of confeſsion. Here is confeſsion to a Layman, and that from a Prieſt, as much as was looked for, and abſolution from a Lay-hand likewiſe, more than could be expected; and how availeable confeſsion to a Lay-man in a Jakes from a Prieſt is in ſuch Prieſtly caſes: But leaving ſuch *Spectra*, & μορμολύκεια to be believed by ſuch as are given over to believe illuſions, Let us remove unto the other ſide, and ſee the opinion of men (as we imagine) of a more refined judgement.

Rogo ut propter Dominum confeſſionem audias.

Quantum alteri Sacerdoti pro tali crimine injungeretis, hoc ſit ſatisfactio veſtra.

Nec tamen tacere licuit, ut virtutem confeſſionis Sacerdoti oſtenderet. Spec. exempl. diſt. 4. ſect. 4.

Calvin ſaith thus; *There followeth that ſecret confeſſion which is made unto God, a voluntary confeſſion alſo unto men, ſo often as it ſhall be held expedient for Gods glory and our humiliation.* And in another place the ſame man telling us of two forms of Confeſsion ſeen in the Scripture, of which one is for reconcilement to an offended Brother; another to a Brother alſo for reconcilement, but with God; of this writeth thus; St *James in thoſe words would have us to underſtand, that detecting our infirmities one to another, we ſhould aid our ſelves with mutual counſel, and conſolation*; where Counſel and Conſolation is the ſcope of this confeſsion, and that end, one who is not of the Clergy may afford.

Arcanam illam confeſſionem quæ Deo fit ſequitur voluntaria apud homines confeſſio, quoties id vel divinæ gloriæ, vel humiliationis noſtræ intereſt. Calv. Inſt. lib 3. c. 4. Sec. 10.

Sentit Jacobus ut noſtras infirmitates alter alteri detegentes, conſilio, & conſolatione mutua nos juvemus. ib. ſect. 12.

Calvin

Calvin is thought of ſome to be too preciſe, and rigid in his *Tenets*; let a moderate man ſpeak, *Caſſander* who delivers it as a concluſion agreed upon by the Proteſtants of *Germany*; *for that many ſinners in doubtful caſes have need of counſel, therefore men are to be exhorted, to number out their ſins in confeſſion, that they may be relieved by counſel, be the more excited to repentance, and admoniſhed of many matters.* The ſame prudent Divine was of opinion, *that there had been no controverſie about this point, if this healing medicine of Confeſſion had not been by many unskilful and unſeaſonable Phyſicians infected, and defiled with many, and thoſe unprofitable, traditions, whereby they have caſt ſnares upon the Conſciences, and much tortured the ſame, which they ought to have eaſed and freed from ſuch intanglings*; and tells us, that the onely help, and redreſs of this abuſe is, *if Godly and wiſe men were ſubſtituted, to this moſt holy and profitable miniſtery of hearing Confeſſions, and granting abſolutions.*

Multi propter ambiguos caſus opus habent conſilio, ideò hortandi ſunt homines, ut addant enumerationem, ut juvari conſilio, atque excitari magis ad pœnitentiam, & de multis rebus admoneri poſſint. Caſſand. conſult. art. 11. de Confeſ.

Equidem credo hac de re controverſiam nullam fuiſſe futuram, ſi non ſalutaris hæc conſitendi medicina, ab imperitis, & importunis Medicis multis inutilibus traditiunculis infecta, & contaminata fuiſſet, quibus, conſcientiis (quas extricare, & levare debebant) laqueos injecerunt, & tanquam tormentis quibuſdam excarnificarunt,—— huic rei occurretur, ſi pii tantùm ac prudentes viri huic utiliſſimo & ſanctiſſimo audiendæ confeſſionis & abſolutionis impartiendæ Miniſterio præficiantur. Id. ib.

I ſhall make up this point with the teſtimony of a domeſtick Divine Dr *Willet*; who hath theſe words, *Confeſſion of ſins ſuch as the Scripture alloweth, We acknowledge. There are private Confeſſions either to God alone, as* Daniel *confeſſeth, 9. 4. or for the eaſing of our Conſciences, to man alſo, as to him whom we have offended, Matth. 5. 24. or to any other faithful man, the Miniſter, or ſome other that we may be holpen, and comforted by our mutual prayers*; thus he. And ſurely this detection of ſins is ſo evident an introduction for a remedy and eaſe againſt them, that even natural men with half an eye have diſcerned it, *Plutarch* by name; *Thou ſayeſt unto a vitious man, hide thy ſelf with thy vices, indure thy peſtilent and dangerous diſeaſe, conceal the envy, and ſuperſtition, as certain pantings, and beware*

Willet. Synopſ. controv. 14. Qu. 6. Sect. 2. of auric. Confeſſion. p. 645.

Tu dicis vitioſo homini, cum vitiis tuis te abde, morbumq; inſanabilem & peſtilentem perfer, celaq; invidiam, vel ſuperſtitionem veluti palpitationes quaſdam, & tradere te eis qui docere, vel ſanare poſſunt, cave; At vero

beware thou give not thy ſelf to ſuch as can inſtruct and heal thee: But the Ancients expoſed their ſick men to open view, that ſuch as paſſed by, and had been ſick of the ſame diſeaſe, or had given eaſe, and help thereunto, might ſignifie ſo much unto the ſick man; and they affirm, that the art it ſelf improved by ſuch experience, to have been much better'd thereby, and increaſed. In like manner it may ſeem expedient to lay open the ſins of our life, and the evil affections of the mind, that it may be lawful for any man, beholding and conſidering the ſame, to ſay, Art thou angry? take heed of this; Art thou vexed with jealouſie? do this; Art thou in love? I my ſelf was ſo; but have repented. Now whiles ſome men hide their vices, deny, and conceal them, what do they but faſten them more thoroughly, and ſurely to themſelves?

Priſci ægrotos ſuos in publico proponebant, ut prætereuntium quivis, ſi quid vel ipſe in eodem morbo conflictatus, vel ſimiliter laboranti opitulatus, medelæ noſceret, id ægrotanti ſignificaret; aiuntq; artem hoc modo experientia adjuvante creviſſe; hoc modo etiam vitæ vitia animique pravas affectiones expediebat detegere, ut cuivis liceret, (iis inſpectis, & conſideratis) dicere, iratus es? hoc cave; rivalitate vexaris? iſtud facito; amas? ipſe quoque aliquando amavi, ſed reſipui. Nam dum vitia ſua negant, occultant, velant, penitùs ea in ſeſe defigunt. Plut. de occultè vivend. Xyland. Interp. p. 116.

CHAP. VI.

The Contents.

Divers offices *and* adminiſtrations *in the* Church. *The peoples confeſſion unto* John *at* Jordan, *wherein they were particular. The Confeſſion of the Believers at* Epheſus *to Saint* Paul. *Proofs from the* Fathers *for Confeſſion to the Prieſts of the Goſpel. Such Confeſſion withdraweth not from God, but leadeth to him. Teſtimonies of the worthieſt* Divines *of the Church of* England *for confeſſion, ſeconded with* Divines *of the* Reformation *from the Churches beyond the Seas.*

1 Cor. 12.4,5. GODS Church is a body conſiſting of divers members, ſo neceſſary as none can be miſſed; ſo diſtinct, as none can be confounded; ſo decent, as none can be vilified; ſo uſeful, as none can be ſpared; and ſo ſubordinate, as none can be tranſlated: all of them diſtinguiſhed in their places, functions and offices, and enabled with *gifts* for *adminiſtrations*, and with *adminiſtrations* for *operations*. In this holy calling there is, 1. τὸ χάεισμα, God inabling, whom he calleth; and ἡ διακονία, 2. the adminiſtration he calleth to *Miniſter* unto, for every vocation is an office, and imployment; 3. and τὰ ἐνεργήματα, works and uſes; for this office is not idle but laborious. Now all of theſe are diverſe in themſelves, but not in their *Author*. The *gifts* are not alike, yet from the *ſame Spirit*; the *miniſtrations* are different, yet from the *ſame Lord*; the *operations* are diſtinct, yet from the *ſame God that worketh all in all*. Amongſt which the Lords Officers are divers; *He hath ſet in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, fourthly, helps and governments, fifthly, diverſities of Tongues.* The *Miniſtery* is a function diſtinct from

In S. ordine diſcrimen gradu & poteſtate.

from other offices in *kind*, and in it ſelf in degree alſo; and the end *whereof the common good of the Church; for to what purpoſe did our bountiful God command theſe gifts to come down from heaven in a full ſhowre, but for the common profit, and ſalvation of mankind? why hath the blind his feet, and the lame his eyes, but by mutual help, and lending, to ſupply their own wants? in good ſooth thy Creator hath made thee a conduit for conveyance, not a ciſtern for incloſure*; as our *Engliſh* not *Seneca* now, but *Chryſoſtome* preached. Recourſe then muſt be had to each ſeveral Officer *pro re nata*, as the ſubject matter ſhall require. No man asketh of the hand to ſee, or of the foot to hear, or of the ear to handle; if thou need Spiritual *gifts*, repair unto the Lords *Stewards*; if healing of ſpiritual *diſeaſes*, app'y thy ſelf to the Lords Phyſicians; if to be reſtored to the loſt favour of God, addreſs thy ſelf to thoſe that have the *Word of Reconciliation*: thou ſeeſt (good Reader) whither this diſcourſe tendeth, to ſend a Penitent with his ſins in his mouth unto a Prieſt, who by reaſon of his place is to take notice thereof, as in its place ſhall more fully appear. Now onely for the lawfulneſs, and practice thereof we are to ſee what countenance the Scripture, Divines, Ancient and Modern, lend thereunto.

Quorſum depluere de cœlo juſſit varia hæc donorum genera benigniſſimum Numen, niſi humani generis utilitati, communique ſaluti conſuleret? quorſum cæco pedes, claudo oculi, niſi ut commodet ille oculos, commodet ille Pedes. *Canaliculum te fecit ille, qui fecit non ciſternam.* Columb. Noæ. pag. 13. Joſ. Hall. Rever. Epiſ. Exon.

When *John* appeared in the wilderneſs preaching, and baptizing, there the people flock'd in ſuch abundance, that the Cities and Villages ſeemed to be deſolate, & the wilderneſs repleniſhed: from *Jeruſalem* the head City, and *Juda* the head tribe they reſort unto him, and were baptized, *confeſſing their ſins* to him no queſtion, that baptized them. The *Preachers text* was Repentance, and his miniſtring of Baptiſm conduced thereunto; ſo near is the reſemblance and affinity between Baptiſm and Repentance, that by the one is ſomtimes meant the other, and both have the promiſe *remiſſion of ſins*. The people ſubmitting themſelves to be baptized, confeſſed their uncleanneſs; when *John* ſaw that Chriſt would be baptized, he admired, as knowing of no cauſe he had ſo to do; there was no ſpot in him that needed to be purged. Mat. 3.

purged with this *Laver*, which occaſioned him firſt to forbid him, as if he ſhould ſay, The whole need not this Phyſick, this Bath is for the diſeaſed, and this Hoſpital for the weak and ſickly; and then to propoſe this Queſtion; *I have need to be baptized of thee, and comeſt thou to me?* q. d. I have need, thou haſt none; I have need of thee, thou haſt none of me; but for this people, they have need. Therefore as under the Law the offender brought his treſpaſs offering unto the Prieſt, thereby implying his ſin, ſo did the people confeſs their ſins by being baptized into the remiſſion of them; no leſs than a man ſhould confeſs his felony in ſuing to his Prince for a pardon. Beſides this act of theirs, they made a vocal expreſſion of their ſins, for no leſs do the words import, not intimating, but expreſſing, as the ſinner did over the Sacrifice the ſin that he had done; and ſo did they upon their baptiſm the ſins that they had committed, and that not in a general way, how they had ſinned, and were ſinners, for that upon the matter is nothing now; becauſe *non poſſe non peccare*, not to be able to refrain from ſin, is a heavy yoke upon the necks of all the children of *Adam*; that we may ſafely give the lye to him that ſhall ſay he is without ſin; this infirmity being as proper to our *corrupt* nature, as to laugh, and be reaſonable to our *pure*; then for a man to confeſs, *I am a ſinner*, is no more as the world now goes with him, than to ſay I am a reaſonable, or a ſmiling creature. But 'tis one thing for a man to acknowledge himſelf to be a ſinner, and another, to confeſs his ſins unto another; Sins were then rehearſed unto *John*, not after a general faſhion, but with ſpecialty, and ſo much the article imports, *their ſins*; that is, ſuch as every man had committed in particular, and which for the preſent ſtuck upon his Conſcience; As we ſay of Merchants coming to a Faire, *they opened their Wares*; meaning ſuch ſpecial traffique as each particular *Merchant* traded in. And as the Believers *are ſaid to ſell their poſſeſſions and goods*, that is, ſuch as every one was peculiarly ſeiſed of: And thoſe that uſed curious arts, *to burn their books before all men*; that is, ſuch wherein each ſingular man was ſtudied: So they confeſſed their ſins, that is, ſuch as they had done; *not that they*

Teſtimonium pœnitentiæ fuit hæc confeſſio. Calvin.

ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

Quod cujuſq; eſt, etiam propriùm alicui eſſe dicitur.

Aliud eſt agnoſcere ſe peccatorem, aliud peccata ſua alicui confiteri. Bellar. l. 3. de Pœn. c. 3. p. 1360.

τὰς ἁμαρτίας.

τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον. *Act.* 2. 45.

τὰς βίβλους κατέκαιον, *Act.* 19. 19.

were

were ſinners onely, but their ſins, and that not in general termes but diſtinctly; this man his drunkenneſſe, and that his whoredome, and a third his covetouſneſſe, and a fourth his hypocriſie, and ſo in order ſuch offences, whereof they were eſpecially guilty, and in their Conſciences ſtood convicted.

Non ſimpliciter fatebantur peccata, ſed ſua ipſorum peccata, prout alii ebrietati, alii luxuriæ, alii avaritiæ, alii iræ, alii hypocriſi dediti magis erant,—— & hæc ipſa in quæ labebantur, alii aliter, illâ etiam propriâ confeſſione exprimebant. Beaux-amis Harmon. Tom. 1. pag. 394.

The firſt Chriſtians that came to Confeſſion were the believing *Jews*, and *Greeks* that dwelt at *Epheſus*; *that came and confeſſed, and ſhewed their deeds. Paul* having been at great pains in his Miniſtery at *Epheſus*, in baptizing, perſwading, and diſputing both in the *Synagogue*, and in the School of *Tyrannus*, it pleaſed God to countenance, and confirme his labours with miracles; performed not only by the immediate hands of *Paul*, but by ſuch utenſils that were taken from his body, and applied unto them that were vexed with diſeaſes, and unclean Spirits, and they were cured; inſomuch that certain *Conjurers* obſerving in whoſe name and power the *Apoſtle* had wrought all this, preſumed to take that ſacred name into their profane mouthes, & to call over thoſe that were poſſeſſed, thereby eaſing them, but pulling the miſery upon their own heads: fooliſh *Charmers*, freeing others from the Devil, and themſelves becoming his prey. *Upon this event the name of the Lord Jeſus was magnified, ſuch as were guilty of ſuch ſpels were terrified, and to prevent the like danger, came and confeſſed, &c.* They Confeſſed then, that's evident, and *ſomething* it was they confeſſed, and *ſomebody* to whom: The party then to whom; the matter, what; and the manner how muſt be explained: 1. He to *whom* without all doubt was Saint *Paul*, for had the party been God, they

Acts 19.18.

The Syriack Paraphraſt rendreth the ſame expreſly thus:

ܘܣܓܝܐ ܡܢ ܗܠܝܢ ܕܗܝܡܢܘ ܐܬܘ ܘܡܫܬܘܦܝܢ
ܘܡܐܡܪܝܢ ܥܠ ܚܛܗܬܗܘܢ ܘܥܠ ܗܠܝܢ ܕܥܒܕܘ
ܗܘ ܡܬܘܕܝܢ ܘܡܫܬܘܦܝܢ ׃׃׃

& multi de illis qui crediderunt veniebant, & annunciabant delicta ſua, & id quod fecerant confitebantur. N. T. Syr. Viennæ impreſſ. Widmanſtadii operâ. A. D. 1555.

Τῦτο πολλὰς τῶν πιςευσάντων εἰς ἐξομολόγησιν ἤγαγε, τῦτο καὶ φόβον αὐλοῖς ἐνέβαλε,— ἑαυτῶν καλημόρων, φοβέμενοι μὴ τὰ αὐτὰ πάθωσι. *Chryſoſt.* εἰς τὰς πραξ. Απος. λογ. μκ. *Tom.* 4. *p.* 838.

they need not to have *come* for audience, who heareth when we cry from the utmoſt parts of the earth; to whom the *Eaſt* and *Weſt-Indies* are but as the right and left ear; their *coming* then to confeſs, argues that it was to ſuch an one, that could not hear much further than he ſaw. They came then to the School of *Tyrannus*, where Saint *Paul* exerciſed, and there were heard. 2. And the contents of their confeſſion were *their deeds*; that is, their *evil* deeds, for we heard it was a fright that drive them to this confeſſion; and good actions are matter of hope, and not of dread: a ſenſe of the puniſhment of ſin in others drive them to a Conſcience and confeſſion of their own; thereupon *Chryſoſtom* expounds it in the teſtimony laſt alleged, *they accuſed themſelves*; now if their deeds had been any other than ſinful, the relating thereof had rather juſtified than condemned them; add hereunto the *Syriack* Edition, which expreſly reads *offences*. 3. And for the *manner*, it skils not much whether it were privately performed, or in publick, the circumſtances are more probable that it was publick; and very clear that it was *in ſpecie* diſtinct; of ſome ſelect, and ſpecial ſins, though not of all; and very likely of ſuch which they ſaw and heard were puniſhed in others: and to which thoſe *Levantine* Countreys were too much addicted, *viz.* Magicall charmes, and Conjuration; and in deteſtation of this ſin, they brought their books which taught them ſuch *curious arts*, and committed them to the open flames; & the uſing of two words, *to confeſſe* and (a) *ſhew forth* give no leſs, and the latter word ἀναγγέλλω, intimating to ſet forth as in a Pageant the ſtory of their lives; the Syriac word שְׁעִי being of the ſame ſignification with the Hebrew שִׁפֵּר to *number*, q. d. numbring out their offences one after another: thus we have a confeſſion of ſins, and that diſtinct, and that unto a Church-man, Saint *Paul*, whereupon the *Greek Schools* ground this exhortation; *it behoveth every faithful man to utter his ſins, and to ſubmit himſelf to be cenſured for the ſame, ſo as he may commit them no more, that he may be juſtified, according as it is written,*

2.

Metu divini judicii territi errata ſua profeſſi, ac deteſtati ſunt. Bez. annot. in Act. 19.

Syriaca editio diſertis verbis reddidit offenſas. Bell. l. 3. de Pœn. c. 4. vide ſupra.

3.

(a) *prodentes.*

Τὸ ἀναγγέλλειν opponitur τῷ κρύπτειν.

Δεῖ πάντα πιστὸν λέγειν τὰς ἑαυτῦ ἁμαρτίας, καὶ ἀποτάττεσθαι διὰ τῦ ἑαυτὸν ἐλέγχειν, ἵνα μηκέτι ποιῇ τὰ αὐτὰ, ἵνα δικαιωθῇ καθ' ὃ τὸ εἰρημένον, λέγε σὺ πρῶτος τὰς ἁμαρτίας, ἵνα δικαιωθῇς. Oecumen. in Act. Ap. Tom. 1. pag. 147. Paris 1631.

written, Declare thou thy ſins firſt that thou mayeſt be juſtified. And *Eraſmus* this collection; That *anciently there was ſome confeſſion made of an evil life, but that publick (as he imagined) and general, and that not exacted from any; howbeit Auricular confeſſion now in uſe ſeemeth to have taken its beginning from certain conſultations made with the Biſhops in private, when any ſcruple lay upon the ſoul.* The former part of his words making good what we purpoſed; that in the Primitive Church there was confeſſion of ſins unto the Paſtor, we examine not whether private or publick, general or ſpecial, of ſome or of all offences. And the paſſage concerning the original of Clancular Confeſſion will be conſidered of, in its proper place.

Vel hinc colligi poteſt fuiſſe & antiquitùs nonnullam confeſſionem malè actæ vitæ, ſed apertam (ut opinor) & in genere, quam nec ipſam legimus exactam abs quoquam; Cæterùm quæ nunc recepta eſt clanculariæ, & in aurem fit, videtur ex conſultationibus privatis eſſe nata, quæ ſolent apud Epiſcopos fieri, ſi quis ſcrupulus urgeret animum. Eraſm annot. in Act. Apoſt. c. 19. p. 315.

Thus far from the word of God, now from the words of holy men; & in the firſt place we will ſet *Dionyſius Areopagita*, leaving out that controverſie whether the works under his name be his or no, ſeeing all Divines confeſs the Author to be of great Antiquity: he therefore in an Epiſtle to *Demophylus*, reprehending his inſolent carriage towards a Prieſt, and a Penitent, relateth the abuſe thus: *Thou (as thy letters mention) whileſt a ſinner falling down humbled himſelf unto the Prieſt, (I know not by what means ſtanding by, againſt the diſcipline of the Church) didſt ſpurn him back with thy foot, whereas he in a lowly manner (as behoved him) confeſſed that he came to ſeek the remedies for his ſins.* By which it is apparent, how the ſinner humbled himſelf unto the Prieſt, ſought the beſt remedies againſt ſin, ſuch as were repentance, pardon, and Ghoſtly counſel, which could not be well preſcribed without making his caſe known unto the Prieſt, to whom he reſorted for a remedy; where the contemptuous carriage of an inſolent *Deacon* towards the poor Penitent that confeſſed,

Tu (ut tuæ literæ indicant) procidentem Sacerdoti impium, ut ais, atque peccatorem neſcio quo pacto contra diſciplinæ ordinem aſtans, calce abjeciſti, & repuliſti, cùm ille quidem verecundè (ut oportuit) fateretur ſe ad peccatorum remedia quærenda veniſſe. Dionyſ. Epiſt. 8. Interprete Ambr. Camaldulenſe.

feſſed, and the Prieſt that received him, is rebuked in that Epiſtle.

Origen ſucceedeth, who deſcribing ſeven ſorts or means to obtain forgiveneſs of ſins, whereof the laſt is repentance, writeth thus; *The ſeventh, though painful, and laborious, is remiſſion of ſins upon repentance*, when a ſinner watereth his couch with tears, and tears become his bread day and night; *and when he bluſheth not to ſhew his ſins unto the Lords Prieſt, and to ſeek for Medicine, according to him who ſaid*, I ſaid, I will confeſs, &c. Againſt this teſtimony there ſtands like a hand in the Margin, *Sacramental confeſſion*, ſet there by *Genebrard* the publiſher of that Edition, to fetch his Reader over; as if Auricular Confeſſion (as it now goes for current at *Rome*) had been alive in the days of *Origen*; doing herein, as ſorry Painters when the Picture cannot ſhew it ſelf, ſubſcribe at the foot his name, whom they meant it for. Now how remote *Origens* meaning is from the preſent Roman practice, will better appear hereafter.

Eſt adhuc & ſeptima licet dura, & laboriosa, per pœnitentiam remiſſio peccatorum cùm lavat Peccator in lacrimis ſtratum ſuum, & fiunt ei lacrimæ panes die ac nocte; & non erubeſcit Sacerdoti Dei indicare peccatum ſuum, & quærere medicinam, ſecundum eum qui ait, Dixi pronunciabo adverſùm me, &c. Origen. homil. 2. in Levit. tom. 1. p. 68.

Saint *Cyprian* thus; *I beſeech every one of you Brethren to confeſs his ſin while life remaineth, and your confeſſion may be admitted; whileſt ſatisfaction and remiſſion made by the Prieſt may be accepted with the Lord. Let us be converted unto the Lord with all our mind, and expreſſing the repentance of our ſin with unfained ſorrow, pray unto God for mercy*: It is evident that this exhortation is to make confeſſion unto the Prieſt, for he was to make the atonement, and procure a pardon, and for that a little before the *Father* commended their zeal, that laid open their Cabinet ſins, the very thoughts of their heart full ſadly, and ſincerely unto Gods Prieſts; and my Reader will remember what *B. Rhenanus*, a man much verſed in antiquity, and of a diſcerning ſpirit collected from theſe and ſuch like paſſages from Saint *Cyprian*.

Confiteamur ſinguli quæſo vos, (fratres) delictum ſuum, dum adhuc qui deliquit in ſeculo eſt, dum admitti ejus confeſſio poteſt, dum ſatisfactio, & remiſſio facta per Sacerdotes apud Dominum grata eſt; convertamur ad Dominum mente totâ, & pœnitentiam criminis veris doloribus exprimentes, Dei miſericordiam deprecemur. Cypr. de lapſ.

Hoc ipſum apud Sacerdotes Dei dolenter & ſimpliciter confitentes, &c. Cypr. ib.

Gregory

Gregory Nyssen addresseth himself unto a sinner in these words: *Be sensible of thy present disease, afflict thy self all thou canst, seek also the mourning of such Brethren as are after thine own heart to help thee to liberty, shew forth thy bitter and excessive tears, that I may mingle mine; Take also the Priest unto thee to associate as a Father, and participate of thy afflictions. For what man can so falsly wear the title of a Father, and be indowed with so hard and adamantine a breast, as not to condole with his sorrowing children?* Then after some passages, how a good Priest bewaileth their sin, as *Jacob* did at the sight of *Josephs* coat, and *David* upon the news of *Absalons* death, *Eli* his graceless sons, and *Moses* the rebellious people; and that spiritual children are nearer to them that have *begotten them in the Lord*, then the fruit of the body can be to fleshly Parents: The way thus made, he exhorteth, *Shew unto him* [the Priest] *boldly without blushing such things as have been hidden, display the secrets of thy soul, open thy concealed grief as to a Physician, he will have a care and be tender of thy reputation and safety.*

Ἐυαίσθητος γένου πρὸς τὴν περιέχουσαν σε νόσον, σύντριψον σαυτὸν ὅσον δύνασαι, ζήτησον καὶ ἀδελφῶν ὁμοψύχων πένθος, βοηθοῦν σοὶ πρὸς τὴν ἐλευθερίαν, δεῖξον μοι πικρὸν σου καὶ δαψιλὲς τὸ δάκρυον, ἵνα μίξω καὶ τὸ ἐμὸν, λάβε καὶ τὸν ἱερέα κοινωνὸν τῆς θλίψεως ὡς πατέρα: τὶς γὰρ οὕτως πατὴρ ψευδόνυμος, ἢ τὴν ψυχὴν ἀδαμάντινος, ὡς μὴ συνοδύρεσθαι τοῖς τέκνοις λυπουμένοις— δεῖξον αὐτῷ ἀνερυθριάστως τὰ κεκρυμμένα, γύμνωσον τὰ τῆς ψυχῆς ἀπόῤῥητα, ὡς ἰατρῷ πάθος δεικνύων κεκαλυμμένον, αὐτὸς ἐπιμελήσεται καὶ τῆς εὐσχομοσύνης καὶ τῆς θεραπείας. *Greg. Ness. append. operum de pœnit. Paris. p.* 175, 176.

Paulinus writing the Life of Saint *Ambrose*, makes relation of his behaviour in receiving *Penitents*, after this manner: *Whensoever any came unto him, confessing their faults, to undergo their penance, he would shed tears in such abundance as to force the sinner to weeping; seeming as if he had fallen with him into the same offence. The causes of their sins which they confessed unto him he never opened his lips of, save unto the Lord onely, unto whom he interceded on their behalf.* Blessed Father, were our Ghostly *Fathers* thus compassionate, and

Quotiescunque illi aliquis ad percipiendam pœnitentiam lapsus suos confessus est, ita flebat, ut & illum flere compelleret; videbatur etiam sibi cum jacente jacere; causas autem criminum quas illi confitebantur, nulli nisi Domino soli, apud quem intercedebat, loquebatur. Paulin. in vita Ambrosii.

reſerved, they could not want Penitents. Thy diſcreet and zealous managing of the keys in the caſe of *Theodoſius*, hath, and ſhall make thee famous to all poſterity.

Saint *Baſil* ſetting down the pious intention, and good pleaſure of God for a ſinners converſion, and the manner of that converſion to conſiſt in repentance, and the fruits thereof, concludeth thus: *It is neceſſary to confeſs our ſins to them who are truſted, and credited with the diſpenſation of the myſteries of God. So the Penitents of old are found to have done before holy men, for it is written in the Goſpel that they confeſſed their ſins to John the Baptiſt; and in the Acts, all of them to the Apoſtles, of whom they were baptized.*

Ἀναγκαῖον τοῖς πεπιστευμένοις τὰ οἰκονομίας τῶν μυστηρίων τοῦ Θεοῦ ἐξομολογεῖσθαι τὰ ἁμαρτήματα, ὅτω γὰρ καὶ οἱ πάλαι μετανοοῦντες ἐπὶ τῶν ἁγίων ἀνεστρέφοντο πεποιηκότες. γέγραπται γὰρ ἐν μὲν τῷ εὐαγγελίῳ, ὅτι τῷ βαπτιστῇ Ἰωάννῃ, ἐξομολογοῦντο τὰς ἁμαρτίας αὐτῶν, ἐν δὲ ταῖς πράξεσι, τοῖς ἀποστόλοις, ὑφ' ὧν καὶ ἐβαπτίζοντο ἅπαντες. *Basil. ἀσκητ. ἐρωτησ. σ. π. ν. pag.* 542.

Pacianus in his *Paræneſis* or Exhortation to Repentance, thus. *I appeal unto you, Brethren, who having committed ſins refuſe repentance; to you (I ſay) that after impudence are afraid, and after ſinning ſhamefac'd, which bluſh not to ſin, but bluſh to confeſs*; and a little after; *Behold what the Apoſtle ſaith to the Prieſt*, Lay hands ſuddenly on none, leſt thou participate of their ſins; *what wilt thou do deceiving the Prieſt? who either deceiveſt him as ignorant, or confoundeſt him as not fully inſtructed, with difficulty of proving.*

Vos appello fratres, qui criminibus admiſſis pœnitentiam recuſatis, vos (inquam) poſt impudentiam timidos, poſt peccata verecundos, qui peccare non erubeſcitis, & erubeſcitis confiteri.—— Ecce iterùm Apoſtolus ad Sacerdotem, manus citò nulli imponas, nec communices peccatis alienis. *Quid facies tu qui decipis Sacerdotem? qui aut ignorantem fallis, aut non ad plenum ſcientiam probandi difficultate confundis.* Parian. in paræn. ſive libel. de Pœnit.

Saint *Hierom* commenteth thus; *We read in Leviticus of the Lepers, where they are commanded to ſhew themſelves unto the Prieſts, and if they be found to be lepers, the Prieſt is to denounce*

Legimus in Levitico de leproſis, ubi jubentur ut oſtendant ſe Sacerdotibus, *& ſi lepram habuerint tunc à Sacerdote immundi fiant—— ſic & hic ſolvit & ligat Epiſcopus & Presbyter non eos qui inſontes ſunt vel noxii, ſed pro officio ſuo cum peccatorum auditis varietates, ſcit qui ligandus ſit, qui ve ſolvendus.* Hieron. Comment. in Matth. 16

them

them unclean— So doth the Biſhop and Prieſt bind and looſe not ſuch as are infected, and guilty; but when by virtue of their office having heard the diverſity of ſins, they may know who is fit to be bound and who to be looſed. Theſe words will come under our hands again in the point of *Abſolution*; here they ſtand to tell us that the Prieſt was made acquainted with the variety of ſin, the thing intended.

Saint *Ambroſe*, mentioning divers ſins which amongſt others are to be repented *of*, and abſtained *from* after Repentance, hath theſe words. *A man not onely after Repentance ought to preſerve himſelf inwardly from theſe ſins, but before Repentance, while he is yet whole; for he knoweth not certainly if he ſhall be able to take his penance, and to confeſſe his ſins to God and the Prieſt.*

Non ſolùm poſt pœnitentiam abiſtis intùs homo ſe obſervare debet, ſed & ante pœnitentiam, dum ſanus eſt, quia neſcit ſi poſſit ipſam pœnitentiam accipere, & confiteri Deo & Sacerdoti peccata ſua. Ambr. exhort. ad pœnit.

Saint *Auguſtine* incountring that opinion, that becauſe God knoweth all, heareth all, and pardoneth all, therefore inward repentance, and confeſſion unto him is ſufficient, without any external declaration thereof before man, reaſoneth thus; *Let no man ſay to himſelf, I do it ſecretly, I do it before God, God who pardoneth me knows that I do it with my heart; was it therefore ſpoken without cauſe*, whatſoever you ſhall looſe on earth, ſhall be looſed in heaven; *are the keys therefore without cauſe given unto the Church of God? do we fruſtrate the Goſpel of God? do we fruſtrate the words of Chriſt? do we promiſe that to you which he denieth you? do we deceive you?* There is not (I think) any Chriſtian living that dares to gainſay confeſſion unto God, or the promiſe of forgiveneſs annexed thereunto. Let not then (good people) ſuch *Divines* be miſtaken, as to withdraw you from confeſſion unto God, when they ſend you unto men. They put you not out of the way, but inſtruct you in the ſame;

Nemo ſibi dicat occultè, ego apud Deum, ago, novit Deus qui mihi ignoſcit, quia in corde ago: Ergò ſine cauſa dictum eſt, quæ ſolveritis in terra erunt ſoluta in cœlo; ergò ſine cauſa ſunt claves datæ Eccleſiæ Dei? fruſtramus Evangelium Dei? fruſtramus verba Chriſti? promittimus vobis quod ille negat? nonne vos decipimus? Aug. hom. 49. ex. 50. cap. 3.

think not then that by ſo doing you go from God to man, but by man to God; for your way you may miſſe of, for all your pretended skill, and need a guide; and being in your journey may be to ſeek, and doubtfull of your way, may ask of man where it lyeth. And if you ſtand ſo much of your immediate acceſſe unto God, and mercy, either deny the *means* which God hath appointed, or cenſure him of weakneſs, for inſtituting ſuch *means* of ſo ſmall uſe, that the end may uſually be attained without them. Indeed the poor eſteem of Reconciliation in the hand of Prieſthood is ſuch, that *Prieſts* may *hang their harps upon the willowes*, and wear their keys under their girdle, and there keep them till they ruſt, before any man crave the uſe. So low and flat ſeem the power of the keys, and the promiſe upon the ſame, which Chriſt beſtowed upon the Church, in moſt peoples eyes; as if by this ſupine neglect of theirs they would fruſtrate, as much as in them lies, the Lords own ordinance; But more hereof hereafter.

In the dayes of *Leo* the firſt, who ſate in the Chair at *Rome*, *Anno Dom.* 440. *uſq; ad an.* 461. the diſcipline of publick *Exomologeſis* was become too auſtere in thoſe dainty times, and began to be confined to private walls, and ears; and for that change ſundry reaſons are rendred by *Leo*, which ſhall be alleaged when the inſtitution of Auricular confeſſion is debated: therefore after he had given order for the removal of publick confeſſion, which he calls *improbabilis conſuetudo*, a cuſtome not to be allowed of, he reſolveth, *That it is ſufficient if the guilt of mens Conſciences be declared in ſecret confeſſion to the Prieſts alone*; And concludeth, *that Confeſſion to be ſufficient, which is tendred firſt unto God, and then unto the Preſt, who comes in as an interceſſor for the ſins of the Penitent.*

Ne de ſingulorum peccatorum genere libellis ſcripta confeſſio publicè recitetur, cùm reatus conſcientiarum ſufficiat ſolis Sacerdotibus indicari confeſſione ſecreta—— ſufficit illa confeſſio quæ primùm Deo offertur, tum etiam Sacerdoti, qui pro delictis Pœnitentium etiam precator accedit. Leo Epiſt. 80. ad Epiſc. Campan.

Next to *Leo* the firſt of that name, I place *Gregory* the firſt of that name, and *Prelate* of the ſame *Sea* alſo; who alluding to the raiſing and riſing of *Lazarus* from the Grave, ſaith thus; *To Lazarus*

Lazarus it is ſaid come forth, as if it were diſtinctly ſaid to every one dead in ſin, why hideſt thou thy guilt within thy Conſcience? go forth now by Confeſſion, who lieſt hid inwardly in thy ſelf by diſſembling. Let then the dead come forth; that is, let the ſinner confeſſe his ſin, and when he is come forth, let the diſciples looſe him, that the Paſtors of the Church may remove the puniſhment he had deſerved, that was not aſhamed to confeſſe what he had committed.

Lazaro dicitur, veni foràs, acſi apertè cuilibet mortuo in culpa diceretur, Cur reatum tuum infra conſcientiam tuam abſcondis? foràs jam per confeſſionem egredere, qui apud te interiùs per abnegationem lates: veniat itaq; foras mortuus, i. e. culpam confiteatur peccator, venientem verò foras ſolvant diſcipuli, ut Paſtores Eccleſiæ ei pœnam debeant amovere quam meruit, qui non erubuit confiteri quod fecit. Greg. hom. ſuper Evang. *cùm eſſet: Serò.*

Alcuinus born in this Iſle of Great *Britaine*, and deputed *Profeſſor* at *Paris* by *Charlemaine*, who laid the foundation of that *Univerſity*; who writing to the *Scots* his Countrey-men, and commending much their chaſt converſation amongſt their ſecular affairs, nevertheleſs blameth them for not reſorting to Confeſſion, in this ſort; *It is ſaid that no man of the Laity will make his confeſſion unto the Prieſts, whom we beleve to have received from Chriſt, who is God, the power of binding and looſing, together with the holy Apoſtles.* Joan. Major. de Geſt. Scotorum, lib. 2. c. 13.

Dicitur neminem ex Laicis ſuam velle confeſſionem Sacerdotibus dare, quos à Domino Chriſto cum ſanctis Apoſtolis ligandi ſolvendique poteſtatem accepiſſe credimus. Alcuin. Epiſt. 23. edit. Henr. Caniſii.

As in *Scotland* the inhabitants are cenſured for their remiſneſs; So in *England*, ſome about the ſame time are commended for the practique of Confeſſion; and namely, one *Adamanus* in *Bede*, that being much terrified for grievous ſins committed in his youth; *He reſorted unto a Prieſt, by whom he hoped the way of ſalvation might be ſhewed unto him, he confeſſed his guilt, and intreated that he would give him counſel whereby he might flye from the wrath of God which was to come.*

Accedens ad Sacerdotem, à quo ſibi ſperabat iter ſalutis poſſe demonſtrari, confeſſus eſt reatum ſuum, petiitq; ut conſilium ſibi daret, quo poſſit fugere à ventura Dei ira. Bed. hiſt. Angl. l. 4. cap. 24.

And in *Ireland*, for the glory of his *Majeſties* Dominions, Saint *Bernard* witneſſeth; That *Malachias did of new inſtitute the moſt wholeſome uſe of confeſſion, which before his time the Iriſh were ignorant of,*

uſum ſalubertimum confeſſionis de novo inſtituit. Bern. in vita Malac.

or did neglect Add hereunto what *Joannes Major* ſaith of a *Monaſtery* up in *Bedes* times, where he profeſſed; *That before the death of any Religious perſon in that Covent there was a ſtrange ſound heard, which tolled all the Religious, (each man ſuſpecting himſelf) to prepare themſelves unto confeſſion.* Whether this ſound were a falſe noiſe or not, is not the queſtion; (for mine *Author* avoucheth it rather for a populous rumor, then a credible report) but that whereof I take notice is, how upon any ſummons, or peril of death, confeſſion was accounted a good preparation for a good end, and a quiet ſetling of the ſoul and Conſcience.

In Monaſterio Melroſenſi ante mortem ſonum mirabilem in templo, vel clauſtro ſe audire dicunt, qui alicujus Religioſi mortis eſt nuntius; propterea ad confeſſionem omnes (ſono audito) ſe preparant.

Communem plebis opinionem, & non fidei materiam recito. Joan. Major. de Geſt. Scotor. lib. 2. cap. 12.

Theodulphus Biſhop of *Orleance* writeth thus; *In the firſt place confeſſion muſt be made unto God, next unto the Prieſt, becauſe the confeſſion that is made unto a Prieſt, ſo far aideth us, that receiving wholeſome counſel from them, we may by the wholeſome obſervations of penance, and by mutual prayers waſh away the filth of ſin.* Thou ſeeſt here Confeſſion to a Prieſt, and another reaſon thereof beſides abſolution, that by his ſacred advice, (*a*) the *Penitent* might be directed to bring forth ſuch fruits of Repentance as may blot out the ſpots of his former ſins. And ſuch rules of direction were called *Canons penitential*, whereby a certain time was ſet down for each particular ſin, for the luſtration, and expiation thereof: and *Beda* mentioneth, that *Theodorus* ſometimes Arch-Biſhop of *Canterbury*, compoſed *Canons* to this purpoſe, which he calleth *Peccantium judicia*, viz. how many years of penance belong to ſeveral ſins. The *Penitential* it ſelf, being reſerved as I am informed, amongſt the *Archiva* of that great ingroſſer of Antiquity, Sir *Robert Cotton*; that Arch-Biſhop

Inprimis confitendum Deo eſt, poſteà etiam Sacerdoti, propterea quòd confeſſio quæ fit Sacerdoti, in hoc nobis adminiculum præbet, ut accepto ſalutari ab eis conſilio, ſaluberrimis pœnitentiæ obſervationibus, ſeu mutuis orationibus peccatorum maculas diluamus. Theodulp. lib. de Eccleſiaſt. obſerv. apud. B. Rhenan. præf. ad Tert. de pœnit.

(*a*) Βασανίζων ἐφ' οἷς ἥμαρτεν τὸν ἑαυτῆς ψυχὴν, ἀγαθουργεῖ. *Clem. Alex. ſtrom. 2. pag.* 281.

Theodorus Archiepiſcopus, Peccantium judicia, quantis ſc. annis pro unoquoque peccato quis pœnitere debeat, mirabili & diſcreta ratione deſcribit. Beda in Chron.

Biſhop in the *Decrees* is cited thus; *Confeſſion made to God alone purgeth ſins, but that which is made unto the Prieſt teacheth the means how they may be purged.* Hitherto we have trod the ſteps of Antiquity, and ſhall now ſecond their authority with the judgment of later *Divines* of beſt account and eſtimation.

Confeſſio quæ ſoli Deo fit, purgat peccata; ea verò quæ Sacerdoti, docet qualiter purgentur ipſa peccata. De pœn. diſt. 1. ſect. quam inquit.

And firſt of all, the eſtabliſhed doctrine of that Church whereof I am a member, and from which with Gods grace ſhall never deviate, is preſcribed in the *Liturgie* before the adminiſtration of the holy *Communion*; where the *Miniſter* is to exhort the people, *That if there be any of them which cannot quiet his own Conſcience, but requireth further comfort, or counſel, he ſhould come to him, or ſome other diſcreet and learned Miniſter of Gods Word, and open his grief, that he may receive ſuch ghoſtly counſel, advice, and comfort, as his Conſcience may be relieved; and that by the miniſtery of Gods word he may receive comfort, and the benefit of abſolution, to the quieting of his conſcience, and avoiding of all ſcruple and doubtfulneſſe.* Here is an Exhortation to *Confeſſion*, and that to the *Miniſter*, and that of ſins *diſquieting* the conſcience; and that to receive abſolution, counſel, and conſolation, to this end, that the Conſcience may be ſetled, and the Scruple removed.

Church of *England.*

Communion Book exhortation before the receiving of the Lords ſupper.

In the next place is the *Defender* of that *Church*, who was as the *Angel of the Lord* to diſcern, and whoſe memory is a ſweet perfume, King *James*, whoſe royal words are; *I acknowledge that there cannot be found a more fitting friend, to whoſe ears thou mayeſt commit thy ſins, then a Godly and an honeſt Church-man, from whom thou mayeſt receive comfort, and forgiveneſſe of ſins by the power of the keys.* In the ſame place, the ſame gracious Author hath thus written; *I allow with* Calvin *of private Confeſſion made unto a Church-man, (as I profeſſed before)*

King *James.*

Fateor neminem invenirii amicum aptiorem cujus auribus peccata deponas, quàm hominem Eccleſiaſticum, pium, & probum, unde & ſolatium percipias, & ex poteſtate Clavium peccatorum remiſſionem. Medit. in Orat. Dom. p. 62. Edit. Lat.

Ego cum Calvino confeſſionem privatam vivo Eccleſiaſtico factam probo, (quemadmodum antèa profeſſus ſum) optaremque ex animo frequentiorem eſſe eam apud nos; rem citra controverſiam præſtantiſſimi uſus, præſertim parandis hominum animis ad ſacram Synaxin. ib. p. 65.

and

and wish with all my heart it were more frequented by us; a thing without controversie of most excellent use, but most especially to prepare mens minds for the holy Communion. Aurei Pectoris verba bractеata words like apples of Gold in pictures of Silver, and deserve of all the *subjects* to *him*, and his flourishing *progeny*, ever to be remembred.

B. *Ridley.* Act. and Mon. edit. 2. p. 17. 8.

Bishop *Ridley* a great and principal Agent in the reformation of the Liturgy, and who dipping his *Rochet* in his own bloud, sealed the verity thereof with *Martyrdome*, in a Letter unto *West* sometimes his *Chaplain*, hath written thus; *Confession to the Minister, which is able to instruct, correct, comfort, and inform the weak, wounded, and ignorant Consciences, indeed I ever thought might do much good in Christs congregation, and so I assure you I think even at this day.*

B. *Andrews*, Serm. 4. before K. *James* upon *Whitsunday.*

Reverend and ever to be reverenced Bishop *Andrews*, ὁ Μυστήτης, the *Sun*, and *Apollo* of Divines, preached thus; *He that shall minister comfort, and advice soundly unto us, had need to be familiarly acquainted with the state of our souls: To go to a Lawyers reading, and to hear it, serves us not for our worldly doubts; nor to hear the Physick Lecture, for the complaints of our Bodies; No, we call them to us, we question with them in particular; we have private conference about our estates; onely for our soul-affairs it is enough to take our directions in open Churches, and there delivered in gross; private conference we endure not, we need not; One we must have to know throughly the state of our lands, and goods; one we must have entirely acquainted with the state of our body; in our souls it holdeth not; I say no more, it were good it did.* Good indeed, if it seemed good to Authority.

B. *Lakes* Serm. at *Greenwich*, upon *Psal.* 32. *vers.* 5. p. 139.

The Godly-learned Bishop *Lakes* ὁ Μακαίτης, who hath left a name behind him as a precious ointment, and a light, whose lustre is still with us; taught the same Doctrine before the same *Royal Audience*, in these words; *Our Church doth not condemn Confession as simply evil, and therefore in its Liturgie hath restored it to its native purity; onely it were to be wished that so far as the Church allows it, we would practise it; for I am perswaded that many live and dye in enormous sins, that never made any use of it, nor received any comfort from the power of the keys;*

the

the confeſſing unto the Lord doth not exclude confeſſing unto man, ſo the due limitation be obſerved.

The next is he who is now clothed in *white* rayment, ὁ θεολογότατος, who hath challenged from *Nazianzen* not to be the onely *Divine*, as *he* from *him* not to be the firſt, who before his laſt, and uſeful Treatiſe of the *Sabbath*, in his Preface inſcribed to the moſt eminent *Star* in our Churches *Horizon*, and the higheſt *Watchman* in her *Tower*, amongſt others hath this direction; *There might alſo be a profitable uſe of ſome private forms of Paſtoral collation with their flock, for their direction, and reformation in particular ſpiritual duties, ſuch as was private Confeſſion in the ancient Church.* Biſhop *White*, *Præfat. ad R. Archiep. Cant.* prefixed to the book of the Sabbath.

Theſe *Fathers* are gathered to their *Fathers*; Our Church hath theſe lamps yet burning (and long may they laſt) that follow: Firſt, our Chriſtian *Antiquary*, the L. *Primate* of *Armach*, who upon that exhortation made in the *Service-book* of the *Church*, ſaith thus; *It appeareth that the exhorting of the people to confeſs their ſins unto their ghoſtly fathers, maketh no ſuch wall of ſeparation between the ancient Doctors and us; but we may well for all this be of the ſame Religion they were of.* Again, *No kind of Confeſſion either publick, or private, is diſallowed by us, that is any way requiſite for the due execution of that ancient power of the keys, which Chriſt beſtowed upon the Church.* And again, *Neither the Ancient Fathers, nor we, do debar men from opening their grievances unto the Phyſicians of their ſouls, either for their better information in the true ſtate of their diſeaſe, or for the quieting of their troubled Conſciences, and for receiving further direction from them out of Gods word, both for the recovery of their preſent ſickneſſe, and for the prevention of the like danger for the time to come:* which doctrine he learnedly aſſerteth, and vindicateth from the ſringes, and dregs of Popiſh mixture, and ſuperſtition. Biſhop *Uſher*, L. Primate of *Ireland*, Anſ. to the Jeſuites challenge. pag. 81, 82. Id. ibid. pag. 88.

The grave and godly *Prelate*, My Lord Biſhop of *Dureſme*, who well knoweth in Polemical differences between the *Reformed* and *Roman* Churches, to ſeparate the *Chaff* from the *Corn*; ſtateth the queſtion concerning confeſſion thus; *It is not queſtioned between us Whether it be convenient for a man burthened with ſin, to lay open his Conſcience in private to the Miniſter of* Biſh. *Morton* Appeal. l. 2. c. 14.

God, and to ſeek at his hands both counſel, and inſtruction, and the comforts of Gods pardon. But whether there be as from Chriſts inſtitution ſuch an abſolute neceſſity of this private confeſſion, both for all ſorts of men, and for every particular ſin known, and ordinary tranſgreſſion, ſo as without it there can be no remiſſion, or pardon hoped for from God; and ſo reduceth the difference betwixt *Proteſtants* and *Papiſts* unto two heads, 1. of neceſſity, 2. of poſſibility, thus; *The Papiſts impoſe a neceſſity of confeſſion abſolute* de jure Divino, *of all ſins, with all circumſtances, which is a tyrannie, and impoſſible, and a torture to the Conſcience. The Proteſtants do acknowledge* (ſaith he) *the uſe of private confeſſion, but with a double limitation, and reſtraint*; 1. *the firſt is the foreſaid freedom of Conſcience*, 2. *the ſecond is the poſſibility of performance*: by all which paſſages that great *Scient Man*, doth not remove confeſſion, but certain errors crept in of late from the ſame, as namely in that it is averred, 1. to be of divine inſtitution, 2. of abſolute neceſſity, 3. extending to all men, all known ſins, and all circumſtances, 4. and that it muſt be taken as a neceſſary mean either in deed, or deſire, for the remiſſion of ſins; which tares ſown in the field, his Lordſhip would have diſcerned, if not ſeparated, from the duty it ſelf; the continuance whereof he alloweth, and preſcribeth.

B. *Montagu* Appeal. pag. 299.

Biſhop *Mountagu*, ὁ πολυμαθὴς, hath aſſerted this doctrine *ad invidiam*, of whom we may reckon not as a *witneſſe*, but *Confeſſor* alſo, becauſe he hath written thus; *It is confeſſed that private Confeſſion unto a Prieſt is of very ancient practice in the Church, of excellent uſe and benefit, being diſcreetly handled; we refuſe it to none if men require it; if need be to have it; we urge and perſwade it* in extremis; *we require it in caſe of perplexity, for the quieting of men diſturbed in their Conſciences.* I know not of what latitude in ſome mens conceits Popery is, for cenſuring theſe words as a ſmack thereof; for he approves of it, if diſcreetly handled; impoſeth no more need thereof, than to ſuch as need it; urging it not by conſtraint, but by inducement, and perſwaſion; and that not upon all men, but upon ſuch as are diſturbed and perplexed in Conſcience, and not of all ſins, but ſuch as lie diſquietly in the boſome. Great parts are as often envied and traduced, as admired; eſpecially when

when men of small parts usurp the censure. A wise and learned man contents himself with one onely meet *Auditor*, and approver, and if he meet not with so much, quiets himself in his own worth, and Conscience; in the testimony whereof there is more solid comfort, than in the vain applauses, or reproches of a sandy multitude.

Ἀρκεῖ τῷ γνωστικῷ κἂν εἷς μόνος ἀκροάτης εὑρεθῇ. *Clem. Alex. Strom. l. 1. p. 215.*

In the book well known by the *Practice of Piety*, we read such directions in this present behalf, which sincerely performed were the practice of piety indeed, and they are as followeth; *In a doubtful title thou wilt ask counsel of thy skilful Lawyer; in peril of sickness thou wilt know the advice of thy skilful Physician; and is there no danger in dread of damnation for a sinner to be his own Judge?* and a little after, *Luther saith, That he had rather lose a thousand worlds than suffer private confession to be thrust forth of the Church; our Church hath ever most soundly maintained the truth of this doctrine.* And again, *Verily there is not any means more excellent to humble a proud heart, nor to raise up an humble spirit, then this spiritual conference betwixt the Pastor and his people committed to his charge; if any sin trouble thy conscience, confesse it unto Gods Minister, ask his counsel, and if thou doest truly repent, receive his absolution, and than doubt not but in* foro Conscientiæ, *thy sins be as really forgiven on earth, as if thou didst hear Christ himself* in foro judicii, *pronouncing them to be forgiven in heaven.* Qui vos audit, me audit; *try this, and tell me, whether thou shalt not find more ease in thy conscience, than can be expressed in words; did profane men consider the dignity of this divine calling, they would the more honour the* calling, *and reverence the persons.*

Practice of Piety.

pag. 762.

Pag. 763.

Occulta confessio quæ modò celebratur, etsi probari ex Scripturis non potest, miro tamen modo placet, & utilis, immò necessaria est, nec vellem eam non esse, immò gaudeo eam esse in ecclesia Christi, cùm sit ipsa afflictis conscientiis unicum remedium. Luther. cap. Babyl. tom. 6. fol. 109.

Pag. 766.

Luke 10.16.

Reformed Churches of *Germany.*

Thus is the doctrine of the *Mother* justified by her children, and lest any should think our *Church* and *Divines* stand here alone, I will adjoyn some forraign testimonies. The Doctrine of the Protestants in *Germany* is related in the *Augustan Confession* thus; *We retain confession chiefly for absolution, which is*

Nos confessionem retinemus præcipuè propter absolutionem quæ est verbum Dei, quòd de singulis authoritate divina pronunciat potestas Clavium; quare impium esset ex Ecclesia privatam absolutionem tollere; neque quid sit remissio peccatorum, aut potestas Clavium intelligunt, si qui privatam absolutionem aspernantur. Augustan. Confess.

Gods word, that the power of the keys denounceth by authority divine, of each perſon in particular; wherefore it were wickedly done to take private abſolution out of the Church: nor do they underſtand what remiſſion of ſins, or the power of the keys meaneth, if ſo be they contemn private abſolution. And the manner obſerved in the *German* Churches is ſet forth by *Chemnitius* thus; *The uſe of private Confeſſion is with us preſerved, that upon a general confeſſion of ſin, and intimation of Repentance, abſolution may be deſired; and ſince that the keys, whether binding, or looſing, may not be uſed without judgment, in that private conference the Paſtors ſift into the diſcretion and judgment of their Auditors, whether they rightly underſtand betwixt internal ſins and external; as alſo the degrees in ſin, and the wages thereof, and of faith in Chriſt; they are brought into a conſideration of their offences, they are tried if they truly repent them of their ſins, and ſtand in awe of Gods wrath, and deſire to flie from the ſame. If they have any purpoſe of amendment, they are further interrogated, if any particular ſins ſtick upon them; the doctrine and exhortation to amendment is there delivered, counſel and conſolation is there ſought for overburthoned conſciences, and upon ſuch a Confeſſion there is granted an abſolution.*

Privatæ Confeſſionis uſus apud nos ſervatur, ut generali profeſſione peccati, ex ſignificatione pœnitentiæ petatur abſolutio; cumque non ſine judicio uſurpanda ſit clavis, vel ſolvens, vel ligans, in privato illo colloquio Paſtores explorant Auditorum judicia, an rectè intelligant de peccatis exterioribus & interioribus, de gradibus peccatorum, de ſtipendio peccati, de fide in Chriſtum; deducuntur ad conſiderationem peccatorum; explorantur an ſeriò doleant de peccatis, an iram Dei timeant, & cupiant illam effugere; an habeant propoſitum emendationis; interrogantur etiam ſi in certis quibuſdam peccatis hærere exiſtimantur, traditur ibi doctrina, & exhortatio de emendatione, quæritur vel conſilium, vel conſolatio in gravaminibus conſcientiæ, & tali confeſſioni impartitur abſolutio. Exam. Conc. Trid. part. 2. pag. 195.

B. *Rhenanus.* *Quàm ſaluberrimam eſſe nemo poteſt inficiari, ſi moroſitatem, & ſcrupuloſitatem nimiam amputes.* *Quid enim, per Deum immortalem, utilius habere poſſit Eccleſia ad continendam diſciplinam? Quid commodius, quàm privatam iſtam confeſſionem ad populum in neceſſariis erudiendum? ubi horulæ ſpatio plus proficit Laicus, quàm triduanâ concione.—— Mihi libet diſciplinæ encomium apud Cyprian. accommodare confeſſioni, ut dicam eam retinaculum fidei, ducem itineris ſalutaris, fomitem, & nutrimentum bonæ indolis, magiſtram virtutis.* B. Rhen. præfat. ad Tertull. de pœnit.

Beatus Rhenanus, a great Secretary to ancient learning, treating of private confeſſion, and from whence it derived its original, falls into theſe words; *Which no man can deny to be very wholeſome, if too much auſtereneſſe, and ſcrupuloſity therein*

were

were cut off; for, in the name of God, What can be more profitable to uphold Ecclesiastical discipline? What more fit than private confession to instruct the people in points necessary to be known? where a Lay-man shall be more edified in an hours space, than at a three-dayes Sermon —— May it be lawful for me to bestow the praise Cyprian *hath of Discipline, upon confession; and to call it the retentive of faith, the guide of a saving journey, the seed, and nursery of good behaviour, and the mistress of virtue.* I am not ignorant that the Treatise it self containing this passage is by express order from *Index Expurgatorius* taken off the file, as a discourse not capable of a *Roman* salve, but needing the spunge throughout, with a *deleatur*. Their handling of Authors old and new, is much like the *Turkish* policy, in depriving Christian Parents of their Children, and those infants of their *virilities*, by castrating them, and training them up to be *Janizaries*, and persecutors of their own unknown bloud, and Religion. Such are their dealings with the Doctors of the Church, cutting off their masculine expressions, and setting them against themselves in their own *tenets* also.

Argumentum libri de pœnitentia totum expungatur, nam commodè repurgari non potest. Ind. expurg. Madriti, 1584.

Calvin hath left his mind behind him thus; *Although Saint James hath not named any man into whose bosome we may empty our selves, leaving the choise free, of any we shall think meetest within the fold of the Church; yet because the Pastors usually are deemed more fit than others, therefore are they to be chosen above others. I say to be preferred before others, because they are designed by the Lord to the calling of the Ministery, from whose lips we receive instructions to subdue, and correct our faults, and consolation upon assurance of pardon. —— Let every believer then remember that it is his duty, that if he stand so inwardly*

Tametsi Jacobus neminem nominatim assignando in cujus sinum nos exponeremus, liberum permittit delectum, ut ei confiteamur qui ex Ecclesiæ grege maximè idoneus fuerit visus; quia tamen Pastores præ aliis ut plurimùm judicandi sunt idonei, potissimùm etiam nobis eligendi erunt; dico autem ideò præ aliis appositos, qui à Ministerii vocatione nobis à Deo designantur, quorum ex ore eruditamur ad subigenda & corrigenda peccata, tum consolationem ex veniæ fiducia percipiamus. —— Id officii sui unusquisque fidelium meminerit, si ita privatim angitur & afflictatur peccatorum sensu, ut se explicare nisi alieno adjutorio nequeat, non negligere quod illi à Domino offertur remedium, nempe, ut ad se sublevandum privatâ confessione apud suum pastorem utatur, ac ad solatia sibi adhibendi privatam ejus operam imploret, cujus officium est, & publicè & privatim populum Dei Evangelicâ doctrinâ consolari. Calvin. Instit. lib 3. cap. 4. Sect. 12.

wardly

wardly prick'd, and afflicted with the ſenſe of his ſins that he cannot deliver himſelf without help from without, not to neglect that remedy which is offered by God unto him, namely for to eaſe himſelf, that he make uſe of private Confeſſion to his Paſtor, and implore his aſſiſtance, that he may take ſome comfort, whoſe office it is both privately and publickly to comfort the people of God with the doctrine of the Goſpel.

Zanchy beats the ſame path with *Calvin*; for after he had ſhewed what confeſſion of ſins is, and to what end it is made unto the Miniſter, reflecting upon thoſe words of Saint *James*, writeth thus; *Although in a proper ſenſe it ſeemeth our infirmities may be detected to any perſon whatſoever (be he Prieſt or not) thereby to relieve our ſelves with mutual help and comfort; yet becauſe the Paſtors of the Church are for the moſt part the fitteſt men, and moreover have the Miniſtery of abſolution; therefore the Apoſtle commandeth us to make choiſe of them eſpecially: Yea to this end are they ordained, and inſtituted by God our Father, Miniſters of the word and Sacraments, that ſo often as our Conſcience ſhall be troubled, over-preſſed with ſin, or need comfort and forgiveneſs, we might have recourſe unto them as Ambaſſadors of Chriſt, and having the mandat of reconciliation: To them let us open our hearts as unto Chriſt himſelf, let us confeſs our ſins, let us detect our infirmities, and let us crave from them as from Chriſt himſelf conſolation, and counſel, and in the name of Chriſt abſolution; for to them hath Chriſt ſaid* John 20. *Receive the holy Ghoſt, &c. And* Matth. 18. *whatſoever you ſhall bind on earth ſhall be bound in heaven, &c.* And ſo thou ſeeſt (good Reader) this aſſertion compaſſed about with *a great cloud of witneſſes.* Heb. 12. 1.

Licèt propriè ſentire videatur, ut noſtras infirmitates alter alteri communicantes, quicunque ille ſit Sacerdos vel non, conſilio & conſolatione mutua nos juvemus; tamen quia Paſtores Eccleſiæ præ aliis idonei ſunt ut plurimùm, & præter hoc habent etiam miniſterium abſolvendi, ideò hos potiſſimùm nobis deligendos jubet Apoſtolus; immò ad hoc nobis à Patre noſtro Deo ordinati, & inſtituti ſunt Miniſtri verbi & Sacramentorum, ut quotieſcunque conſcientia noſtra peccatis afflictatur, premitur, conſolationéque & peccatorum remiſſione indiget, ad ipſos tanquam præſentes Chriſti *legatos mandato reconciliationis præditos, recurramus; eis tanquam* Chriſto *ipſi corda noſtra aperiamus, peccata confiteamur, infirmitates noſtras detegamus, petamuſque tanquam à* Chriſto *ipſo conſolationem, conſilium, abſolutionem in nomine* Chriſti, *illis enim dixit* Chriſtus, *poteſtatem abſolvendi tradens,* Ioan. 20. Accipite S. Spiritum, *&c. &* Matth. 18. Quæcunque ligaveritis, *&c.* Zanch. compend. loc. Theolog. Neuſtadii 1598. pag. 459, 460.

CHAP.

CHAP. VII.

Concerning the inſtitution, neceſſity, and extent of Confeſſion; and is divided into three Sections.

HItherto have we cleared certain poſitive truths concerning confeſſion of ſins, approved by the ſuffrages, and general vote of all, or the moſt principal of all Divines, *viz.* 1. That ſins ought to be confeſſed, and ever acknowledged unto God, becauſe he ever is offended, and alwayes able and ready to pardon. 2. Next, unto Man alſo by way of *Reconciliation*, when he is wronged; and by way of *recognition*, when he is able and willing with diſcreet words like apples of gold, to counſel and comfort wounded ſpirits. 3. And amongſt men, to the *Prieſts* and *Miniſters*, who by their place and function, are Inſtruments of Reconciliation, God having ſo appointed, that by them a *penitent* ſhould receive news of pardon, and reſtored favour. And here my labour might have ceaſed, there being enough in theſe poſitions for a Chriſtians practice, and a Penitents relief. And here the Period ſhould have been, had not the *Envious*, and ſuperſtitious *Man* mingled theſe truths with tares. I ſay not whiles the *husband-men*, the *Ancient Fathers* of the Church ſlept, but rather, after ſuch time as they fell aſleep in the Lord, abuſes privily crept in, (Confeſſion being carried privately and cloſely) of ſuch conſequence, as have welnigh brought the duty it ſelf out of Credit, at leaſt altogether out of practice, and have cauſed the ſame to be laid by for many years; that it is hard to ſay, whether the neglect thereof, for the adjacent Superſtition, hath not been more prejudicial to the growth of grace in the Church of God, than the uſage thereof could have been together with the ſuperſtition. And whether the *Labourers* had not done better, to have ſuffered *both to grow together*, Matth. 13. 30. and to have reprieved the Felonious Mother for the Infants ſake in the womb, than by ſignifying their diſlike ſo highly

of

of the abuſes, to permit the diſcipline it ſelf to be aboliſhed. But now if that ruſt may be filed off, and if the pure juyce of the grape may be defecated from the dregs of corruption, there can be no reaſon given why the duty ſhould not again take place, and be reſtored to its wonted practice. The wiſdome of the *Correctors* appearing in the diſcreet parting of the matter it ſelf from the abuſe, and in reſtoring the ſame to its former place, and luſtre; my poor thoughts have ever eſteemed of them for poor *Reformers*, that ſhall weed up both tares and wheat together; like ſuch indiſcreet *Zelots* that pull down Churches, becauſe formerly abuſed, againſt *Chriſts* example, who chaſed forth the *Buyers* and *Sellers*, without any ſpeech of the deſtruction of the *Temple*: an even, and juſt hand muſt be carried by ſuch, as take that office upon them, leſt pious ordinances be ſwept away in the maſs, and rubbage of pretended ſuperſtition. And I think I may ſay of Confeſſion now in uſe in the Church of *Rome*, as *Ariſtobulus Caſſandreus* did of a fountaine at *Miletum*, which the inhabitants called *Achilleium*, *whereof the water which ſtreamed above was very ſweet, but that which remained at the bottome very ſalt and briniſh*; ſome things flow good therein, but the Roman dregs are bitter.

Il fault diſtinguer entre la choſe & la corruption qui la ſuit, laquelle il faudra retrancher, laiſſant la choſe meſme, & non la prohiber. Da. Buchanan. L'hiſtoire de la Conſcience, p. 123.

Ἐν Μιλήτῳ κρήνην τινα, ἧς τὸ μὲν ῥεῦμα εἶναι γλυκύταλον, τὸ δ' ὑφεστηκὸς ἅλμυρον. *Athenaus Deipnoſ. lib. 2. pag. 43.*

And for the better diſcovery thereof we muſt look over the ſame again, and handle three things διαῤῥήδην, openly, and diſtinctly; 1. The *inſtitution* thereof, by whom, and of what authority it is; 2. Next, the *neceſſity* thereof, how far forth it is required, and what danger may ariſe upon the abuſe, and diſcontinuance thereof; 3. And laſtly the *extent*; whether all ſins, and the circumſtances of each ſin fall under the verge and charge of confeſſion. The conſideration of theſe points will give great light to deſcry the miſdemeanours in the practick thereof.

Punctim agendum non precariò.

SECT.

SECT. I.

The Contents.

The Decrees of the Tridentine *Council for* Divine right, *and authority of Confeſsion. The* Anathema's, *held too ſevere by ſome moderate* Romaniſts. *Publick* Exhomologeſis *vilepended by thoſe Fathers. The* School-mens *faintneſs in reſolving for the divine inſtitution of* Auricular *Confeſsion. The* Canoniſts *plant the ſame upon the univerſal* tradition *of the Church.* Divines *ſiding with the* Canoniſts. *Oppugners of* Auricular *Confeſsion in former ages. Pretences of Divine authority from places of Scripture examined. Different proceedings in the Court of Conſcience from earthly* Tribunals. Special *cognizance of all ſins not a* neceſſary antecedent *at all times to Prieſtly* Abſolution. *God pardoneth many ſins immediately never ſpoken of to a Prieſt. Difference of Popiſh Divines concerning the* matter *and* form *in* Penance, *prove to be no ſuch thing as* Sacramental *confeſsion, which reacheth not higher than the* Lateran *Council. Confeſsion of ſin of the* ſame inſtitution *as Repentance is. Divine inſtitution manifold. In what ſenſe Confeſsion may be ſaid to be of Divine inſtitution.*

THe Church of *Rome* (or the moſt in that Church) father this imp upon *Chriſt* himſelf, and the inſtitution thereof from no meaner an *Author*, & thereupon make it a principal part of a ſpecial Sacrament, which they call *the Sacrament of Penance*; and they have ſo ſtrong a fancy that it is a Sacrament, and becauſe it is ſo, or rather becauſe they will have it ſo, it muſt be a divine ordinance, and of

Chriſts inſtitution. Indeed if Confeſſion did juſtly deſerve that title, and inſcription of a Sacrament, we ſhould not ſtick *to give unto God the things that are Gods*; it being a *Maxime* in Chriſtianity, that the Sacraments of the Church are of Divine inſtitution; all the doubt is, whether Confeſſion can aſſume ſo much juſtly unto it ſelf, as to be the eſſential part of any Sacrament, or no; and in this Inquiſition we are to take theſe ſteps, The firſt, to enquire whether private Confeſſion of ſin appear to have been any where inſtituted by Chriſt. And again, if it may be demonſtrated from the word of God, that there is any ſuch Sacrament ordained by him, whereof private confeſſion ſuſtaineth ſuch a part, as is reported in the Church of *Rome*. For the firſt it is very true the lawful uſe thereof depends upon the Inſtitution; for God forbid but that his Inſtitutes ſhould be followed, and his precepts duly obſerved. *It is good, yea very good* (ſaith Tertullian) *that God commandeth; I hold it impudence once to diſpute, and queſtion the goodneſs of Divine Precepts; nor ought we to hearken thereunto becauſe it is good, but becauſe God commandeth, the Majeſty of his power muſt conduce to the performance of our duty.* With God is the authority to command, and with us the glory of obedience. The onely doubt is, if God inſtituted any ſuch thing, and that mans inventions are not taught for Divine precepts. The *Council of Trent*, that popiſh *Cynoſura* hath decreed Auricular Confeſſion *to be of abſolute neceſſity from ordinance divine, and the Inſtitutor Chriſt, who by inveſting his Apoſtles with the power of the keys then created this Court of conſcience*, ſubmitted all ſinners to this juriſdiction, gave the Prieſts power to hear, and determine of all and all manner of ſins, and the people a command to accuſe, and lay open the leaſt ſinful actions, and fractions before theſe Judges, whom he hath made Lord Keepers of this *privy ſeal*; where the proceedings for the trial of ſins

Bonum, atque optimum eſt quod Deus præcipit; audaciam exiſtimo de bono Divini præcepti diſputare, neque enim quia bonum eſt, idcirco auſcultare debemus, ſed quia Deus præcepit; ad exhibitionem obſequii prior eſt Majeſtas divinæ poteſtatis. Tertul. de Pœn. c. 1.

Dominus Jeſus Sacerdotes ſui ipſius vicarios reliquit, tanquam præſides, & Judices, ad quos omnia mortalia crimina deferantur, qui pro poteſtate clavium ſententiam pronuntient. —— *Conſtat Sacerdotes judicium hoc incognitâ cauſâ exercere non poſſe.* Concil. Trid. cap. 5. de Confeſ.

ſins and punishments thereof are carried exceeding privately.

And that God hath not commanded, nor doth the Church now a dayes require open confeſſion, and open penance, and it would be an inconſiderate act to injoyn the ſame by any humane Law.

Non eſt hoc divino præcepto mandatum, nec ſatis conſultè humanâ aliquâ lege præciperetur, ut delicta, præſertim ſecreta, publicâ eſſent confeſſione aperienda, Concil. Trid. ib.

Out of which Decree have been hatched theſe *Anathema's*; The firſt againſt all ſuch, *as ſhall deny clancular confeſſion to have been enacted by Divine authority, or not to be neceſſary upon the ſame ground.* The ſecond fulminates againſt thoſe, that ſhall gainſay ſuch a Confeſſion, *as neceſſarily required for the forgiveneſs of ſins, however they may approve thereof for the inſtruction, and comfort therein, and believe it of old to have been obſerved, that* CANONICAL *ſatisfaction might be impoſed.* The third *Ban* is upon thoſe that affirm *the Confeſſion of all ſins (as the Church obſerveth) to be impoſſible, and that it is but a humane tradition, and to be abolished.* This is the doctrine of that *Councils Canons*, and *Decrees*. Where had thoſe *Fathers* been as ready to prove, as reprove, and to confirm, as Cenſure, what they Anathematized, ſure their *thundrings* would have been leſs, and *lightnings* more. Nor would the Divines of *Lovian*, and *Cologn* then aſſembled have deſired *more moderation in thoſe Prelates, both in compiling the decree, as the Canon, for avoiding of Scandal in the Catholicks, and in giving leſs advantage to the adverſary in objecting what Divines could not eaſily anſwer.* For is it not ſtrange that out of thoſe words of Chriſt in *John* 20. A Commiſſion ſhould iſſue to all Prieſts, with power to judge; and to all Chriſtians with command to appear at this Court, to indict themſelves of all they are conſcious of, and to undergo the Prieſts Penance, and

Si quis negaverit Confeſſionem Sacramentalem vel inſtitutam, vel neceſſariam eſſe jure divino. Can. 1.

Si quis dixerit ad remiſſionem peccatorum neceſſarium non eſſe jure divino confiteri omnia & ſingula peccata. Can. 2.

Si quis dixerit confeſſionem omnium peccatorum (qualem Eccleſia ſervat) eſſe impoſſibilem, & traditionem humanam, & à piis abolendam, &c. Can. 3.

Cavendum Patribus ne adverſariis materiam præbeant ea objiciendi, quæ Theologis non promptum ſit refellere; quin potius eâ moderatione utendum, tam in doctrinâ, quàm in Canone, ut Catholicis ipſis offenſioni non ſint. Hiſt. lat. Concil. Trid. p. 283.

ſentence; ſurely the ladder muſt be well framed, where ſuch rounds are, and the links ſtrongly ſet together, that ſhall draw on ſuch a chain, and train of conſequences. But the indiſcretion of theſe *Fathers* in one thing can never be enough admired, in debaſing of *publick Confeſſion*, and reconciliation as commanded by no law of God, *nec imperantium bono futurum*, nor ſhould it be well done for any to command the ſame, whereas the *Fathers* truly ſo called onely countenanced, and eſteemed this, when the other was hardly hatched; of this in their writings there is frequent mention, but of that (now *Romes* darling) ſcarce any foot-ſteps appear; For let any living *Proctor* on that *Councils* behalf reſolve me, why publick Confeſſion of ſin ſhould be but *permitted* by *Chriſt*, and the *Private* by him *injoyned*; why a Magiſtrate ſhould do ill in making a law for *ſolemn* Confeſſion, and Chriſt inſtitute and command the *Auricular*? Can that Confeſſion confined unto private walls be of greater virtue, than that which breaks forth on the houſe tops? or do the *keys* unlock better in a corner, than in open view? Or ſhall a ſinful ſtory told in ſecret, come by a pardon ſooner, than that which is divulged before all? Or ſhall the Abſolution of a Prieſt, granted in a Chamber, or a Cloſet, prevaile more than a Reconciliation made by the Biſhops and Prieſts in the open Church? No leſs impudence is to be found in the words following, that by the holieſt and ancienteſt *Fathers*, ſecret Sacramental Confeſſion (as it is now uſed, and ever hath been in the Church) hath been alwayes commended. Let thoſe old records be compared with this new practice, and then judge of the integrity of theſe new *Fathers*.

Climax priùs conficiendus eſt bene longus, & ducendus Soritis ſeſquipedalis, ut detur iſta conjungere.

Etſi Chriſtus non vetuerit quam aliquam delicta ſua publicè confiteri poſſit, non eſt tamen hoc divino præcepto mandatum, nec ſatis conſultè humanâ aliqua lege præciperetur. Concil. Trid. ib.

We will enquire what news there was of this ordinance before the opening of that *Council*, and whether the *Schoolmen* are confident, or a little ſcrupulous upon whom to father it. *Scotus* makes a queſtion from whence the *Mandat* of Confeſſion is derived, from the law of God, or from the Churches conſtitution; and this latter he would approve of, if two rubs lay

Quo præcepto tenetur quis ad confeſſionem?

lay not in his way: 1. That the Church would not have made ſo bold as to have impoſed ſuch a burden upon the Conſciences of any, without expreſs warranty from her Spouſe? The true and chaſte Church indeed would not have adventured without her husbands privity; but the Church of *Rome* hath ſet upon greater matters than this comes to. The treading upon *Emperours* necks is as great a daring as the trampling upon the Conſcience. The *Popes keyes* have gone beyond *Peters*, not onely to excommunicate, but deprive Princes; locking them forth of the *Church*, and their *Regal Throne* too: Such inſtances as theſe ſet forth the impudence of that Strumpet. 2 His other ſcruple was for that he knew not *when*, and *where* the Church impoſed that precept: for this ſcruple, let him caſt his eyes back upon a Council held not long before his time, and there he ſhall read it *decreed for both ſexes once a year to come to Confeſſion*. And there that the *time* was inſtituted, and not the *duty* is (with reverence to a doughty *Sorboniſt*) unto a judicious underſtanding a thin, and poor evaſion. By the way take notice Chriſtian Reader, of that large aſſertion of *Scotus*, *that there cannot eaſily be found any decree of Council, or precept of the Church extant for Confeſſion*; thence he proceeds to the *Gloſſator* upon *Gratian*, and acquaints us with his opinion, *viz. It were better held, that Confeſſion was inſtituted by a kind of univerſal tradition of the Church, than from any authority of the Old or New Teſtament.* And that it was taken upon the truſt of Tradition rather than ready payment of the Scripture, the not admitting of any ſuch cuſtome in the Greek Church, brought the *Gloſſator* to that mind; for that Church would not wittingly caſt aſide what

Quòd confeſſio non cadit niſi ſub præcepto Eccleſiæ, non poteſt faciliter improbari, niſi quia Eccleſia non attentaſſet tam arduum præceptum imponere omnibus Chriſtianis, niſi eſſet præceptum divinum.

Quia non invenitur ubi ab Eccleſia imponatur iſtud præceptum. Concil. Lateran.

Confeſſion n'a point eſté inſtituée en ce concile, ains le temps ſeulment y a eſté declaré, auquel, il la failloit faire. D. Beſs Careſme, tom. 2. p. 721.

Nec Canoniſta facilè inveniret aliquod conſilium, vel præceptum propriè, ubi exprimatur præceptum de Confeſſione facienda.

Melius dicitur eam inſtitutam à quidam univerſali Eccleſiæ traditione, potiùs quàm ex Novi Teſtamenti vel Veteris authoritate. De pœnit. diſt. 5. in principio.

Confeſſio non eſt neceſſaria apud Græcos, eſſet autem neceſſaria ſi præceptum de ea eſſet ex authoritate Scripturæ. Gloſſ. ib.

Gods

Gods word impoſed. After all this *Scotus* turns to the other ſide, and utters this faint opinion; *It ſeemes more reaſonable to hold, that Confeſſion may fall under a Divine poſitive precept.* A luke-warm aſſertion, not *firmiter tenere*, conſtantly to believe, but *rationabiliùs*, more reaſon for it, and not *tenetur* it muſt be held, but *videtur* it may ſeem, it is ſo, but *as it ſeemeth*; and *cadat, non cadit*, it may fall under a divine precept, and it may not fall out ſo: what it ſeemed unto *Scotus*, I know not, but it ſeemeth unto me, that the faith upon the divine ordinance of Confeſſion was then but of tender growth, and not fully ripe till the dayes of the Council of *Trent*. At length diſcarding ſome of the uſual arguments, weakning others, and delivering ſome new ones of his own, (whereof the Reader by and by amongſt others ſhall have a reckning) he reſolveth all his diſputes into this uncertain concluſion; *Either it muſt be held, confeſſion to be of divine right promulgated by the Goſpel, or (if that ſuffice not) that it is of divine poſitive law promulgated by Chriſt unto the Apoſtles; and by the Apoſtles unto the Church, without any written Scripture; as there are many points which the Church imbraceth,* (too many) *delivered by word of mouth from the Apoſtles, without any Scripture at all.* Thus is the gentle Reader left unto his own choiſe, which opinion to truſt unto, whether confeſſion belong unto the *Scriptures*, or *Tradition*; and were I a *Romaniſt*, (conſidering what Confeſſion is now come to in that Church) my thoughts would pitch upon the latter as the beſt cover; But here is the inconvenience; if a Sacrament be *verbum viſibile* (and this they will needs have to be a Sacrament) it were but a ſandy foundation to lay the fabrick thereof upon *verbum inviſibile* unwritten tradition. Thus goeth the caſe with *Scotus*, not altogether after the *Roman cut*; and hereof the *Cardinal* gives a reaſon; *Becauſe he and other Writers lived before the celebration of thoſe Councils, wherein theſe points were accurately handled, and unfolded.*

Videtur rationabiliùs teneri, quòd Confeſſio cadat ſub præcepto divino poſitivo.

Vel igitur tenendum eſt, quod ſit de jure divino promulgato per Evangelium; vel, ſi illud non ſufficiat, quòd eſt de jure divino poſitivo promulgato à Chriſto Apoſtolis, ſed Eccleſiæ promulgato per Apoſtolos abſque omni Scriptura, ſicut multa alia tenet Eccleſia ore tenus per Apoſtolos ſibi promulgata ſine Scriptura. Scot. lib. 4. d. 17. Qu. Unica. Sect. in iſta.

Scotus & cæteri Doctores ante concilia illa vixerunt, in quibus accuratiùs hæc omnia explicata ſunt. Bell. l. 1. de Pœn. c. 11.

Gabriel

Gabriel agreeth with his Maſter *Scotus*, and for a final determination reſolveth; *That the Apoſtles received it from Chriſt, and the Church from the Apoſtles in ſo ſecret a manner, as the Scripture maketh no words thereof at all.* A private conveyance perhaps ſorted beſt with a private buſineſs. This *Schoolman* makes up an anſwer to that objection of *Scotus*, ſc. *It cannot be a Church ordinance except the time, and place be ſhewed where the ſame was ordained*, roundly denying, that expreſs mention of time and place is requiſite to ſhew the Original of every Eccleſiaſtical conſtitution, and aſſureth us, that many traditions, and cuſtomes are received by the Catholicks as Church-Ordinances, wherein they are to ſeek for the *ubi*, and *quando* of their beginning. A Church-law then Confeſſion might be in *Gabriels* opinion, though it be not extant where, and when it was introduced.

Videtur finaliter dicendum, quòd præceptum de Confeſſione Sacramentali promulgatum eſt à Chriſto Apoſtolis, & per ipſos Apoſtolos promulgatum eſt Eccleſiæ verbo & facto ſine omni Scriptura. Biel, l.4.diſt.17.Q.1.

The *Seraphical* Doctor ſaith, *The Lord hath not inſtituted confeſſion immediately and expreſly*; And the *Arch-Biſhop* of *Florince*, *Chriſt hath inſtituted confeſſion tacitely, but the Apoſtles have publiſhed the ſame expreſly.* Scarcely can theſe two ſentences be pieced together; Chriſt hath not inſtituted immediately, ſaith one; that is, not in his own perſon αὐτοπρόσωπος, but by his ſubſtitutes the Apoſtles; it was not inſtituted from them, but promulgated, ſaith the other, from whom then? *He inſinuated Confeſſion* (ſaith a third) and that ſecretly too, leaving the publication thereof for the Apoſtles; and if he have done ſo, The Apoſtles it ſeemeth were unmindful of *Chriſts* charge, no where to publiſh a point, and Sacrament of ſuch importance. One Apoſtle indeed ſaith of one Sacrament indeed; *That which I received of the Lord have I delivered unto you.* But of this matter no news, no ſyllable, a deep ſilence; yet the ſame Apoſtle averreth that he-

Confeſſionem Dominus immediatè & expreſſè non inſtituit. Bonav.l.4.d.17.n.72.

Chriſtus inſtituit confeſſionem tacitè, Apoſtoli autem promulgaverunt expreſſè. Antonin.part 3.t.t.14.c.19.S.6.2.

In hoc quòd Miniſtris Sacramentorum Chriſtus dedit poteſtatem ligandi & ſolvendi, inſinuavit, confeſſionem eis tanquam judicibus fieri debere; ſic vero Chriſtus *confeſſionem inſtituit tacitè, ſed Apoſtoli promulgaverunt eam expreſſè.* Comp.Theol.verit.l.6.c.25.

1 Cor.11.23.

Acts 20.27. *he had declared unto them all the counſel of God*; ſurely he was not of our *Saviours* counſel in this behalf. It is then true alike, The *Apoſtles* publiſhed this doctrine, and *Chriſt* inſtituted it.

Thus he *Schoolmen* ſtumble at the inſtitution, but the *Canoniſts* go down right to work; for the glory of that order *Panormitan* repeateth what others, and relateth what himſelf holdeth thus; *Some ſay that confeſſion was inſtituted in Paradiſe in a figure, when God upon the by urged* Adam *to confeſs his ſin: Others under the Law; and others figuratively in the New Teſtament, when Chriſt ſaid unto the Lepers whom he healed,* Go and ſhew your ſelves unto the Prieſts. *Others from the authority of Saint* James *the Apoſtle ſaying*, Confeſs your ſins one to another. *But the gloſs upon that place holdeth, that it was rather inſtituted from a general tradition of the Church; hence it comes to paſs that the Greeks ſin not, in not uſing Confeſſion, for they confeſs to God only in ſecret; and becauſe this inſtitution hath not yet attained unto them, as we ſay in the like caſe of incontinency, that their Prieſts offend not in marrying, for ſingle life is but a poſitive law, and they never admitted of that inſtitution.—This Opinion pleaſeth me much, becauſe there is not any clear authority, which intimateth that either God, or Chriſt did evidently ordain that Confeſſion ſhould be made unto a Prieſt But at this preſent time ſince with us it is a tradition generally received; A member of the Latin Church ſhould offend mortally in forbearing the uſe of this Confeſſion.* From which teſtimony we gather theſe gleanings: 1. That the ground of Confeſsion is a general *tradition* of the Church. 2. That the *Greek* Church uſed not auricular Confeſsion, nor had

Quidam dicunt quòd fuit inſtituta in Paradiſo *figurativè, dum Deus indirectè compulit* Adam *ad confitendum peccatum. Alii quòd ſub lege, alii quòd in novo Teſtamento figuratim, dum* Chriſtus *dixit Leproſis quos ſanaverit,* Ita & oſtendite vos Sacerdotibus. *Alii quòd ex authoritate* Jacobi *Apoſtoli dicentis,* Confitemini alterutrum peccata veſtra: *ſed Gloſſa ibi tenet, quòd potiùs ſit inſtituta ex quadam generali traditione Eccleſiæ, undè* Græci *non peccant non utendo confeſſione, confitentur enim ſoli Deo in ſecreto; quia apud eos non emanavit hæc conſtitutio, ſicut in ſimili dicimus, in incontinentia, nam non peccant eorum Sacerdotes utendo Matrimonio, quia Continentia eſt de jure poſitivo, & ipſi non admiſerunt illam inſtitutionem.—— Multùm mihi placet illa opinio, quia non eſt aliqua authoritas aperta, quæ innuat Deum, ſive Chriſtum apertè inſtituiſſe confeſſionem fiendam Sacerdoti; tamen cum ſit generalis apud nos illa traditio, peccaret mortaliter Latinus non utendo hac confeſſione.* Panorm. ſuper. Decretal. 5. cap. Quod autem. c. *Omnis utriuſq;* Sect. 18. extra. Glo.

had that inſtitution reached (*a*) as yet unto them. 3. That ſingle-life in the Clergy, and clancular confeſsion, are obſerved in the *Latin Church* upon like grounds; *viz.* the poſitive Laws of the Occidental Church. 4. That the obligation of ſingle-life, and confeſsion, are of force in the *Ponentine* Churches onely, where they have formerly been admitted. 5. That as the *Greek Prieſts* ſinned not in contracting marriage, becauſe *Cœlibate* in Prieſts is but *de jure poſitivo* onely; no more did the *Gracians* in not confeſsing, becauſe the inſtitution thereof is but *de jure poſitivo* only, and both reſtrained to particular Churches, and they remaining without the compaſs of thoſe ordinances. 6. That a member of the *Latin* Church ſinneth mortally in abſtaining from Confeſsion, becauſe in that Church the general tradition therof hath been received. By all of which it appeareth that Canonical obedience was required only to Confeſsion, as an uſeful conſtitution of the Church, and of ſuch perſons and places onely as had conſented thereunto. The ſucceeding *Canoniſts* have ſailed by this compaſs: *All of them* (if credit may be given to impetuous *Maldonate*) *following their firſt interpreter, ſay that confeſſion was onely brought in by the law of the Church.* And in truth the *Gloſs* of *Semeca* upon *Gratians* decrees, and the handling of that gloſs by the late *Roman* Correctors, clearly ſhew the wind to be in another corner with them than at *Rome*: for *John Semeca*, a Gloſſator upon *Gratian*, approving that opinion which ſetled Confeſsion upon Church-tradition, is checked by one Frier *Maurick*, appointed by *Pius* V. to overſee ſuch Gloſſes, with this Marginal note. *Nay Confeſſion was ordained by our Lord, and by Gods law is neceſſary to all that fall into mortal ſin after Baptiſme, as well Greeks as Latins.* The *Council* of *Trent* had ſaid *Amen* to this, and *Anathema* to that opinion; therefore all Gloſſes, decrees, and determinations Theological, muſt be calculated according to that Latitude.

(*a*) Floruit Panormitan. An. Dom. 1440.

Omnes Juris Pontificii periti ſecuti primum ſuum interpretem, dicunt, confeſſionem tantùm eſſe introductam jure eccleſiaſtico. Maldon. diſp. de Sacram. Tom. 2. c. 2. de Confeſ. orig.

Gloſſ. de Pœnit. initio diſt. 5. in pœnitentia.

Imò Confeſſio eſt inſtituta à Domino, & eſt omnibus poſt Baptiſmum lapſis in mortale peccatum, tam Græcis *quàm* Latinis, *jure divino neceſſaria.* Rom. Correct. ib. in margin.

Then were the Canoniſts put to ſilence, but the *Divines*

keep a muttering ſtill. *Pereſius Aiala* derives the lively expreſſion thereof from tradition; *for however* (ſaith he) *this confeſſion might be ſhadowed forth in the old Law, might be commended by the fore-runner of Chriſt amongſt the parts of Repentance, might be uſed by the Apoſtles, and at laſt ſeem to be inſtituted by* Jeſus Chriſt *our Redeemer; yet the naked and evident reaſon of this Sacramental inſtitution, in reſpect of the ſubſtance, and circumſtances thereof, is onely manifeſt from divine tradition.* His Countrey-man *Canus*, a Divine of ſome judgment, but more freedome than uſually is amongſt men detained in ſervitude, having ſifted thoſe texts vulgarly recited for this purpoſe; concludes of that in Saint *James*, *Confeſs one to another*, &c. &that other of *Chriſt*, *ſhew your ſelves to the Prieſts*, *as of teſtimonies too weak to incounter Hereticks*; and betakes himſelf to this laſt refuge; *Although it may be eaſily ſaid, that, let it be granted there is not extant any ſuch command in holy Scripture, notwithſtanding it is received from the tradition of Chriſt, and the Apoſtles, as many other doctrines of the nature of faith are.* Add hereunto a Provincial *Synod* aſſembled at *Pertcrovia* in *Poland*, where the *Fathers* conclude thus; *From hence it may be collected, that Auricular confeſſion was without doubt delivered from Chriſt by Word of mouth; the greateſt part by far of whoſe ſayings and doings were never committed unto any writing.* In the opinion then of this *Conventicle*, Chriſt inſtituted the ſame; but where and when *tradition* can beſt inform.

Quamvis Auricularis hæc confeſſio in lege veteri fuit adumbrata, per præcurſorem Chriſti inter partes pœnitentiæ commendata, & tempore Apoſtolorum etiam uſitata, & tandem ab Jeſu Chriſto *Redemptore videatur eſſe inſtituta; tamen nuda, & clara hujus Sacramentalis inſtituti ratio, quantum ad ſubſtantiam, & circumſtantias ejus, divinâ traditione ſolùm conſtat.* Pereſ. conſid. 3. de tradit. Auric. Confeſ.

Alia quæ ſolent afferri, ut eſt illud Jacobi, 5. Confitemini alterutrum, *&c. & illud* Luc. 17. *non adeò firma videntur adverſùs Hæreticos teſtimonia; tametſi dici etiam facilè poterat, quòd licèt ex ſacra Scriptura hujuſmodi præceptum non haberetur, habetur tamen ex traditione* Chriſti *& Apoſtolorum, quemadmodum alia pleraque naturæ fidei documenta.* Canus, part. 5. Relect. de Pœnit. pag. 900.

Ex quo colligere licet, quòd viva voce procul dubio fuit à Chriſto tradita; cujus multò maxima dictorum & factorum pars mandata Scripturis non eſt. Confeſ. Syn. Prov. Perter. habit. 1551. c. 47. de confeſ. p. 253. 2. edit. Dilingæ 1557.

This want of Proof in Scripture, and Reſolution in Divines, occaſioned

occaſioned ſome in thoſe times to be otherwiſe minded. The *Waldenſes* of *Provence* and *Daulphine*, *Anno* 1535. amongſt ſundry other Articles of their Belief as had been taught unto them from Father to Son for many hundred years, ſent to *Oecolampadius*, and *Bucer*, this ſeventh; *Auricular Confeſſion is not commanded by God, and it is concluded according to the holy Scriptures that the true Confeſſion of a Chriſtian conſiſteth in the confeſſing of himſelf to one onely true God, to whom belongs honour and glory: There is another kind of confeſsion when a man reconcileth himſelf unto his neighbour, whereof mention is made in the fifth of Saint* Matthew; *the third manner of confeſſion is, When a man hath ſinned publickly, and all men take notice of it, ſo he confeſs, and acknowledge his fault publickly.* Our Countrey-man *John Wickliffe began openly to oppoſe Sacramental confeſſion, affirming the ſame not to founded upon the Scriptures, but to have been brought in onely by Papal inſtitution:* ſaith his Antagoniſt *Tho. Walden*, and not unlikely; for in that ridiculous pack of hereſies amaſſed by the Council of *Conſtance*, and laid unto his charge, this we find for one; *If a man be duly contrite, all external confeſſion is ſuperfluous, and unprofitable.* And in a declaration of *Walter Bruit*, containing divers poſitions by him aſſerted, *Anno Dom.* 1393. this is one; *that auricular confeſſion is not preſcribed in the Scripture.* Add unto theſe how in the Province of *Tholouſe*, a certain People called *Boni homines*, (a branch of the *Waldenſes*, if not the tree it ſelf) being queſtioned by the Biſhop of *Lyons*, *If every man ought to confeſs his ſins unto the Prieſts, and Miniſters of the Church, or elſe to a Lay-man, or to thoſe of whom Saint* James *ſaith*, confeſs your ſins one to another: *They anſwering ſaid, for them that are ſick, they may confeſs to whom they pleaſe; Of others they had nothing to ſay, be-*

History of *Waldenſes* collected by I.P.P. L. p. 59, 60. edit. *London*, 1624.

Cepit confeſſionem Sacramentalem apertè oppugnare, aſſerens eam non in Scripturis fundari, ſed ex ſola inſtitutione papali introductam fuiſſe. Tho. Walden. Tom. 1. de Sacr. cap. 135.

Si homo fuerit debitè contritus, omnis confeſſio exterior eſt ſibi ſuperflua & inutilis. Conc. Conſt. Seſſ. 45. Error. Jo. Wickl. à Martino 5. damnat.

Arch-B. *Abbot* of viſibility of the Church. p. 71. edit. *Lond.* 1624.

An. Dom. 1175

Interrogavit Epiſcopus—— ſi deberet unuſquiſq; confiteri peccata ſua Sacerdotibus & Miniſtris eccleſiæ, vel cuilibet laico, vel illis de quibus dixit Iac. Confitemini alterutrum, *&c. Qui reſpondentes dixerunt, infirmis ſufficere, ſi confitentur cui vellent; de Militibus vero dicere noluerunt, quia non dixit* Jacobus *niſi de infirmantibus. Quæſivit etiam ab eis ſi ſufficiebat ſola cordis contritio, & oris confeſſio; vel ſi erat neceſſe ut facerent ſatis-*

factionem poſt datam pœnitentiam, jejuniis, eleemoſynis, afflictionibus peccata ſua lugentes, ſi ſuppeteret eis facultas. Reſpondérunt dicentes, quia Iacobus *dicebat,* Confitemini; *alterutrum peccata veſtra, ut ſalvemini; & per hoc ſciebant quòd Apoſtolus aliud non præcipiebat niſi ut confiterentur, & ſic ſalvarentur, nec volebant meliores eſſe Apoſtolo ut aliquid de ſuo adjungerent, ſicut Epiſcopi faciunt.* Rog. Hovedon. Annal. pars. poſt. Henrici ſecundi R. p. 319. edit. *London.*

cauſe Saint James *ſpake onely of infirm perſons. The Biſhop further demanded of them, if contrition of the heart, and confeſſion of the mouth were ſufficient, or if ſatisfaction after penance injoyned was neceſſary, in bewailing their ſins in faſting, afflictions, and almeſdeeds, if they were able. They anſwered ſaying,* Saint *James* ſaith, Confeſs your ſins one to another, that you may be ſaved; *and by this they perceived that the Apoſtle commanded nothing elſe, but that they ſhould confeſs, and be ſaved; neither would they be better than the Apoſtle, as to add any thing of their own heads as Biſhops do.* So hath *Roger Hovedon* related their *tenet* in the proceſs of their condemnation. Afterwards *Anno Dom.* 1479. there iſſued a commiſſion from *Rome* to *Alphonſus Carillus*, Arch-Biſhop of *Toledo*, authorizing him to aſſemble a Synod at *Salamanca*, and convent the *Profeſſor* there, *Petrus Oxonienſis*, for teaching theſe concluſions;

Concluſ. 1. *Peccata mortalia, quantum ad culpam, & pœnam alterius ſeculi, delentur per ſolam cordis contritionem, ſine ordine ad claves. Concluſ.* 2. *Quòd confeſſio de peccatis in ſpecie, fuerit ex ſtatuto aliquo univerſalis Eccleſiæ, non de jure divino. Concluſ.* 3. *Quòd pravæ cogitationes* confiteri non debent, (Prelates latin) *ſed ſolâ diſplicentiâ delentur, ſine ordine ad claves. Concluſ.* 4. *Quòd confeſſio non debet eſſe ſecreta.* Canus, part. 6. Relect. de pœnit. p. 899.

1. *That mortal ſins in reſpect of the offence, and puniſhment of the other world, are blotted out onely by the contrition of heart, without relation to the keyes.* 2. *That confeſſion of each particular ſin was grounded upon ſome ſtatute of the univerſal Church, and not upon divine right.* 3. *That evil thoughts ought not to be confeſſed, and are blotted out by a diſlike, and diſpleaſure thereof, without reference unto the keys.* 4. *That confeſſion ought not to be held in ſecret.* All of which were condemned at that meeting, and that condemnation ratified at *Rome*, and that Ratification inſerted for the worth thereof, into the *Extravagants*, by *Sixtus* IV.

This opinion then could no ſooner peep out, but it was cut off by ſuch as in thoſe ages ſtruck the ſtroke. It remaineth now that we examine the grounds of ſuch Cenſures, and condemnations. Some of the *Theologues* that ſtand for divine inſtitution,

ſtitution, alleage *Chriſts* direction to the Lepers, *Go ſhew your ſelves unto the Prieſts:* I ſay ſome, not all; for the more judicious have laid aſide this leaden weapon. But that *ſome* which gape more after the froth of *allegories*, than the clearer ſtreames of the literal and genuinous ſenſe, have ſomewhat eſteemed thereof, as *Haymo*; *for that not onely ſins muſt be confeſſed to the Prieſt, but moreover that by their advice penance, and ſatisfaction of pardon muſt be obtained*; *it was well ſaid*, Go ſhew your ſelves unto the Prieſts, *for unto the Prieſts inſtead of God are ſins to be opened, and penance at their diſcretion to be impoſed.* And a little after; *The man that hath the leproſie of ſin in his ſoul, ought to reſort unto the Prieſt, and humbly make confeſſion of his ſins.* Thus *Haymo* hath laid a weak load upon a weak back; yet ſuch is the weakneſs of our *Rhemiſts* judgments, that they think it worthy to furniſh an Annotation, and in good ſadneſs tell us, that by *leproſie* is meant *ſin*, to be healed by the Miniſtery of the Prieſts, and by *ſhewing*, *Confeſſion*, and to that purpoſe quote a book of Saint *Auſtins* as truly his, as their note is unto the text. Such alluſions may ſerve to ſtuff a Poſtill, but not to back an argument, as a French-man cries out upon his Auditory, *Shew your conſciences (good people) unto your Prieſts, and declare your ſins unto them, if you will be healed.* However the Pulpit may flouriſh with ſuch Clerk-like collations, the Polemical writers are ſquemiſh therein. The *Cardinal* likes the allegory, but not the pillar that ſuſtaines it; *for we do not affirm (ſaith he) that the Lepers were diſpatched by Chriſt unto the Prieſts, to confeſs their ſins unto them; but as in the old Law the leproſie of the body was of Prieſtly cognizance, ſo in the new, Spiritual-leproſie is to be ta-*

Luke. 17. 14.

Quia non ſolùm Sacerdotibus peccata ſua confiteri debent, ſed etiam ſecundum eorum conſilium, pœnitentiam, & ſatisfactionem veniæ ſuſcipere, rectè dicitur, Ite, oſtendite, *&c. vice enim Dei peccata Sacerdotibus pandenda ſunt, & juxta illorum conſilium pœnitentia agenda. Qui ergo habet lepram peccati in animâ, debet venire ad Sacerdotem, & ei humiliter peccata confiteri.* Haym. Domin. 14. poſt. pentecoſt. p. 401.

Rhemiſts Annot. in Luke 17. 14.

Monſtrez vos Conſciences aux Preſtres, & leur declarez vos Pechez, ſi en voulez eſtre guarentis. Serm. pour le 14. Dimanche apres la Pentecoſt. A Roven chez. D. *Laudet.* 1634.

Neque nos dicimus miſſos leproſos à Chriſto ad Sacerdotes, ut illis peccata ſua confiterentur; ſed ut in lege veteri cognitio lepræ corporalis, ità in nova, cognitio lepræ ſpiritualis ad Sacerdotes pertinet. Bellar. lib. 3. de pœn. c. 3.

ken

Mittit Christus, nè calumniarentur Sacerdotes, Calv. *Nec repudiavit penitùs Christus Judæorum presbyterium, cùm de lepræ dijudicatione ageretur, Ostende te (inquiens) Sacerdoti.* Beza de Presb. & excom. p. 17.

ken notice of by our Priests likewise. Why then did Christ send them? thou wilt say, To shew the respect he bare unto *Levi's* order, and to remove that scandal, as if he went about to break the Law. And why the Lepers above all others of the diseased were sent to *Christ*, *Lyra* gives two reasons; 1. *That the Priests might testifie if they were thoroughly healed*; and so against their wills be witnesses of the Lepers curation, and Christs miracle. 2. *To offer for their healing the sacrifice appointed under the Law*; upon other errands than they were sent, and not to confess their sins. Remitted then they were unto the Priests for trial, and examination, not for any acknowledgment; not to confess they were Lepers, but to make it apparent to the Priests first, and by the Priests to the people, that they were healed from their Lepry, and freed from the danger of infecting; *It being the Priests office to try such men, and they to undergo the censure.* How impertinent then is it to infer a Divine institution from a politick ordinance? and to make a Law of State to become a typical ceremony? especially where the manner and end are so different; for in Auricular Confession the *sin* is acknowledged, here the *benefit*; the act there is *private*, here *publick*; there the spiritual lepry is revealed, that it may be cured, here after the cure, that it may be censured; there that the Confessed sinner might be restored to the faithful society, here that the convicted leper might be exiled; there exposed as an example of devotion, here expelled upon danger of infection; there penitents make their resort to receive the benefit, and here the lepers to be thankful for the benefit received. This shewing therefore unto the Priests, shews no such matter as Auricular Confession to be of Divine right and institution.

1. *Quia Sacerdotes debebant judicare num talip esset verè curatus.* 2. *Quia pro sua emendatione tenebatur offerre sacrificium determinatum in lege.* Lyr. in Luc. 17.

Οἱ ἱερεῖς ἐδοκίμαζον τοὺς τοιούτους καὶ περὶ ἐκείνων τὴν ψῆφον ἐδέχοντο. *Theophylact in Luc.* 17.

Importuna est illorum allegoria qui legem merè politicam inter ceremonias reponunt. Calvin.

Siste te summo Sacerdoti, *de publico cœtu intelligendus est; ut præteream fieri id solitum magis ad publicam gratiarum actionem, vel ad partæ sanitatis, aut alterius cujuspiam beneficii judicium.* Iac. Rex Med. in Orat. Dom. p. 63. lat. edit.

We

We muſt then ſee better cards: Their beſt plea is from the words of Chriſt; *Receive the holy Ghoſt: whoſe ſins ſoever ye remit, they are remitted unto them, and whoſe ſins ſoever ye retain, they are retained.* Words of a pregnant ſenſe in the Church of *Rome*, as to bring forth at one venter twins, two Sacraments of *Penance* and of *Order*. That Chriſt therein conferred a power to the Apoſtles, and their ſucceſſors over ſins, is a clearer truth than may well be denied; but whether ſuch a power over conſciences as is exerciſed in that Church, muſt now be queſtioned. The power it ſelf in remitting and retaining ſins, we muſt adjourn to its proper place, and muſt for the preſent examine whether the words of *Chriſt*, in themſelves conſidered, or by neceſſary conſequent prove auricular confeſſion to be of divine right and inſtitution. The *Roman* Divines inſiſt upon the latter, and endeavour by neceſſary conſequent to infer the ſame thus; Such as have fallen into ſin after Baptiſme, are bound by Gods law to repent thereof, and ſeek to be reconciled unto him, but none can be truly penitent: or reconciled unto God without confeſſion of ſin unto the Prieſt; which aſſumption they further confirm thus; *Chriſt hath inſtituted the Prieſts judges upon earth with ſuch power, as without their ſentence, No ſinner after his Baptiſme can be reconciled: but no Judge can paſs a ſentence upon unknown ſins, and ſecret ſins cannot be known but by Confeſſion of the party*; therefore, they conclude, &c. from which diſcourſe thus framed, ariſe in their opinion theſe two Conſectaries; 1. That Prieſts are inſtituted by divine right to hear and determine of ſins brought before them by Confeſſion. 2. That ſinners are injoyned by the ſame authority to appear at this Tribunal, and there to accuſe themſelves, that they may be abſolved. *And as God hath ordained and commanded Prieſts to hear Confeſſions, and to pardon ſins; ſo by the ſame ordinance, and command,*

Ioh. 20.22,23

Chriſtus inſtituit Sacerdotes Judices ſuper terram cum ea poteſtate, ut ſine ipſorum ſententia nemo poſt Baptiſmum lapſus reconciliari poteſt; ſed nequeunt Sacerdotes judicare niſi peccata cognoſcant. Bellar. lib. 3. de pœnit. c. 2.

Comme l'inſtitution des Preſtres eſt de droit divine pour confeſſer les Pecheurs, auſſi eſt bien la confeſſion des Pechez pour eſtre fait devant ſes Juges; & comme Dieu les a ordonné & commandé aux Preſtres d'ouir les confeſſions, & pardonner les pechez; auſſi par la meſme, ordonnance, & commandement, à il obligé les fideles, Penitens à leur decouvrir, & declarer leurs fautes. D. Beſſ. Careſme, Tom. 2. p. 724.

hath

with he obliged the believing Penitents to diſcover and declare their offences. No argument more cried up than this, and as common with *Romes proſelytes*, as water in *Tiber*: and thou haſt it (good Reader) as it is preſſed by a *Jeſuite* and a *Sorbo-niſt*, who wou'd be thought to be the onely *Scribes* and *Phariſees* of *Papal* Divinity; and mayſt obſerve how all the force hangs but upon tire by, one wheel moving another, that if the leaſt flaw happen in any one, the motion, that is, the concluſion ceaſeth; Many conſequences, but how put together, by what pins, and contignations, that's a ſecret.

Perſius Satyr. ult.

——————*depinge ubi ſiſtam*
Inventus Cryſippe *tui finitor acervi.*

For according to this induction, without Confeſſion to a Prieſt no abſolution, and without Prieſtly abſolution no remiſſion; and without remiſſion from the Prieſt, no reconciliation with God. Or thus; No reconcilement betwixt God and a ſinner, except his repentance be ſincere; no Repentance is ſincere till the Prieſt approve, and judge it to be ſo; no Prieſt can judge of the Sincerity of Repentance, without notice of the offence; and notice he cannot have without a ſinners confeſſion: Thus have you this argument up-ſtaires and down-ſtaires. And if all theſe inferences flow ſo naturally and neceſſarily from the text, how dull-ſighted were the Ancient Doctors that could eſpy none of them. Let us tread this *Climax* καθ' ὁδὸν; for if it appear that the Prieſt is not conſtituted a Judge in this caſe, then there will lie againſt him *exceptio fori*, and a ſinner may demand, *Who hath made thee a judge over us?* Or if a Judge, yet not infallible, and is not ſure alwayes to remit where God remitteth, and retain where he retaineth. Inſomuch that then, and there lies an appeal from him to the Judge of all the world who will do right; alſo if many ſins are brought before God *in prima inſtantia*, and pardoned by himſelf ἀμέσως, then all ſins are not ſo neceſſarily to be ſpread before the Prieſt. Again, if God hath inveſted the Prieſt with judicial power to take cognizance of ſins in this Court of Conſcience; and hath laid no neceſſity upon ſinners to reſort thereunto with ſuit and ſervice, but left it

Chriſtus certè nihil horum dixit in ſententia illa, Joan. 20. de tali judiciario proceſſu nulla ſyllaba ibi extat. Chemnit. ex. part. 2. p. 178.

it to the liberty of each mans Conscience in submitting himself to the jurisdiction thereof. If (I say) these, or any of these be just exceptions, the nerves of this argument will be soon abated.

I will let the first alone, Whether the Priest be a Judge or no in the matter of Absolution; but take him for one, and that there is such a private Court of Conscience, wherein the sinner arraigns himself, and the Priest pronounceth sentence, yet the proceedings differ much from all Secular Tribunals, where earthly Judges must take notice of the fact in particular, and go according to Evidence; here because the Courts are kept in Gods name, to whom all things are known, and for that he cannot be deceived, but man may, a Priest may leave the knowledg of the sin to God, and yet take notice of the Sinners repentance, (so far as in him lyeth) and according to his apprehension grant him absolution. I cannot free this Subalternate Judg from being imposed upon; but dare confidently aver, the Soveraign Judge cannot be deluded. I say moreover, A Priest may think he hath proceeded right, according to the light he hath received, and yet be mistaken; for a sinner may put on the outside of Repentance so artificially, as to compasse his absolution from his Confessors hands, but from the highest hand his further condemnation. And ofttimes a great Penitent may make so little shew, that the Priest may see no reason to acquit him, whom God seeth great cause to absolve. The cause then is many times not fully nor truly opened unto man, but unto God alwayes. *There is a difference* (saith Chemnitius) *betwixt a judicial Tribunal, and the function of the Ministery of the Gospel; At the Judgment-seat accordingly as the cause is opened, be it good or bad, is judgment given; but the Ministery of the Gospel hath a command of declaring and imparting a benefit from another, viz. remission of sinnes from Christ,* — again, *He that seeketh absolution, proposeth unto himselfe these two, First, God, from whom he craveth, and seeketh remission of*

1.

Discrimen est inter judicium & functionem Ministerii Evangelii; in Judicio juxta causæ cognitionem pronunciatur, prout bona vel mala est: Ministerium verò Evangelii mandatum habet annunciandi, & impartiendi alienum beneficium, Christi *scilicet, ad remissionem Peccatorum,* —— *qui petit absolutionem duo sibi proponit; 1. ipsum Deum, utpote à quo petit & quærit remissionem peccatorum, atque adeò coram ipso totum cor suum effundit. 2. deinde proponit sibi Ministerium, cujus voce, seu Ministerio tanquam Legati, Nuntii, seu interpretis, Deus utitur ad impartiendam, & obsignandam absolutionem. Quando igitur de-*

sinnes,

Delictum meum cognitum feci Deo, non neceſſaria eſt ſcrupuloſa enumeratio coram Miniſtro, qui tantum diſpenſator eſt alieni beneficii. —— *ut Miniſter intelligat eum qui abſolutionem petit, doctrinam intelligere, peccata agnoſcere, pœnitentiam agere, & in Chriſtum credere; quæ cognitio haberi poteſt abſque illa enumeratione, &c.* Chemnit. Exam. part. 2. de Confeſſ.

ſinnes, and therefore before him poureth out his whole heast. In the ſecond place he propoſeth unto himſelf the Miniſtery, by the Voice whereof, as from an Ambaſſador, Nuntio, or interpreter, God beſtoweth and ſealeth an abſolution. When therefore I have made my caſe known unto God, a ſcrupulous enumeration is not neceſſary before the Miniſter, who is onely the diſpenſer of anothers favour; and then adviſeth the Miniſter, *that if he perceive the Penitent, who ſeeketh for abſolution, to have a competent knowledge what ſin is, and what repentance is, and what it is to believe on Chriſt, upon which notice he is warranted to give abſolution.* And much to the ſame purpoſe *Canus*;

Medicinæ locus eſt hic non judicii Chryſoſt.

Illud commemorandum eſt, hujus judicii ſacramentalis finem non tam punitionem, & vindicationem juſtitiæ eſſe, quàm vindicationem ſalutarem; ex quo fit, ut licèt in judicio purè vindicativo exacta culparum cognitio requiratur, ut viz. tanta ſit pœna, quantam quis per culpas meritus eſt; at in judicio hoc Sacramentali non exigitur exacta cognitio peccatorum, ſed qualis, & quanta neceſſaria eſt ad curationem, & ſalutem Pœnitentis; hoc enim hujus judicii finis eſt. Canus part. 6. Relect. de Pœnit. pag. 903.

We muſt call to mind that the end of this ſacramental judgment is not puniſhing, and the vindicating of juſtice, but the vindicating of ſalvation; whence it is, that although at that Tribunal which ſerveth onely for infliction of puniſhment, there is required an exact knowledge of the offence, that the puniſhment may be ſquared according to the nature thereof; yet in this ſacramental judgment a ſtrict account of ſins is not exacted, but ſuch, and ſo much onely, which is neceſſary for the ſalvation of the penitent; for that is the ſcope of that judicatory proceeding. Wherein we note, 1. Confeſſion of ſin is ſo far forth required as may be for the Penitents ſalvation; 2. And again, that an exact confeſsion of all ſins is not requiſite ro the ſalvation of a Penitent; 3. And laſtly, the ends aimed at in this Spiritual Court, are not the ſame with the terreſtrial benches; for here the way is made for mercy, and there the work for juſtice; judgment is remembred there without mercy, and here mercy without judgment; thereupon an exact and curious ſearch into the knowledg of all ſins is not ſo neceſſary to this ſpiritual Judge, and ſo the firſt link in the chain is broken.

2. But ſuppoſe a confeſsion ſo exact, and an enumeration of ſins ſo ſcrupulous as *Rome* willeth, were thought neceſſary, what

what if the Judg proceed not to ſentence according to the right opening of the caſe? We make no queſtion of the Judges authority, we ſuſpect his ſincerity, and there is great difference between authority to do a thing, and infallibility in the doing of it. Now his ſentence is right, and ratifyed in heaven, when he proceeds according to evidence, but it is not infallibly certain, that he ſhall ever do ſo; and we cannot imagine any erroneous ſentence to be confirmed above, *ſine Cœli infamia*, without diſhonouring the Supream Judg. And that ſometimes the Prieſt is out, the *School* diſtinguiſhing of the *erring key*, confirmeth; for what need to diſtinguiſh of the erring key, if the key never erreth? therefore *Lyra* hedgeth him in, and tells him that his ſentence is allowed of by God, *When the judgment of the Church is conformable to his*. Never any ſimple Prieſt hath been ſo arrogant as to aſſume this priviledge to be infallible, the claim whereof the *high-Prieſt* at *Rome* hath made his prerogative: but what will you ſay if the *Pope* hath erred, and that in this preſent buſineſs of abſolution, and eke in his own caſe? Read this enſuing ſtory, you that are devoted to his chair, and tell me how you like it. "Popes have power to make "choice of their Confeſſor, of whom they pleaſe; and there "was a *Pope* perceiving his life to draw to an end, that com- "mitted to a *Chaplain* of his own, Apoſtolical power to ab- "ſolve with plenary authority as in the year of *Jubile*; By "virtue whereof, after confeſsion made, he received abſoluti- "on, and ſo departed this life. Not many dayes after he ap- "peared to his *Chaplain* with a heavy look, and in a mourning "weed, and being demanded, If he was the late *Pope*, anſwer- "ed yea; alſo the *Chaplain* deſiring to know why he was ſo "dejected in countenance, and clothes; for that, quoth the "*Pope*, I am adjudged to eternal death; Is it poſsible, replied "the *Chaplain*, ſince upon thy confeſsion thou receivedſt the "benefit of plenary abſolution? it is even ſo, ſaid the Pope, "becauſe the higheſt Judge would not ratifie that abſolution. The *Relator* tells us, how by this apparition God would let us know, that if it be ſo in the green wood, and top of the Church, we ſhould conſider what may fall out in the dry and under branches thereof, where there is leſs authority; that although

Hoc tamen intelligendum eſt, quando judicium eccleſiæ divino judicio conformatur. Lyr. in Ioan. c. 20.

Capellano ſuo authoritatem Apoſtolicam contulit ſe abſolvendi ſub plenaria remiſſione, ut fieri ſolet in anno Jubilæo.

Supremus judex abſolutionem illam ratam non habuit. Spec. Exempl. diſt. 9. Sec. 30.

although *God* and the *Pope* have but one Conſiſtory, yet they are not alwayes of one mind; and if *Chriſt* confirm not in heaven the ſentence of his *Vicar* on earth, we may well doubt if every Sir *John*'s abſolution diſcharge us before God; and if the Popes keys may erre in his own caſe, we may ſuſpect their integrity in other mens; and ſo we ſee the ſecond link in this *Sorites* is feeble, and apt to be broken.

For all this, let it be granted that ſins muſt be fully opened, before the Prieſt can proceed to Sentence; and that he could not proceed amiſs in the ſentence of abſolution and pardon; yet except God had made over the hearing of all ſins unto his Prieſts, and reſerved none to himſelf, as not minding to be troubled about any ſuch matters, and had reſolved neither to forgive the ſin, nor give the audience, but to ſuch onely as the Prieſts have remitted, the argument would be the more impregnable. But if our God be contrary minded (as ſure he is) having ſhut out no ſins from his gracious audience, and is of ſo quick an ear, as to hear the very deſires of our hearts; and ſo ſwift to mercy, as to prevent oral Confeſſion with a pardon; how looſly doth this reaſon hang? The preſent *Greek* Church upon confidence hereof addreſſeth her ſelf unto God for a pardon, even for thoſe ſins which upon ſome cauſes were left out in Confeſſion. Thus writeth their late *Patriarch*; *Whatſoever ſins the Penitent for forgetfulneſs, or ſhamefaſtneſs doth leave unconfeſſed, we pray the merciful, and moſt pitiful God, that thoſe alſo may be pardoned unto him; & we are perſwaded that they ſhall receive a pardon of them from God*; thus he. God then remitteth ſins never confeſſed to a Prieſt, and ofttimes retaineth ſins that are confeſſed; for the Prieſts ſentence is not alwayes agreeable with his, nor of the ſame latitude and extent; God remitting whomſoever the Prieſt aſſoileth, (if he proceed aright) and many

Illa poteſtas remittendi peccata non ita intelligenda eſt data Sacerdotibus, quaſi Deus ſe ea abdicarit, & eam prorſus tranſtulerit in Sacerdotes, ita ut in abſolutione non Deus, ſed Sacerdos remittat peccata. Chemnit. Exam. part 2. p. 176.

Ὅσα δὲ διὰ λήθην ἢ αἰδῶ ἀνεξομολόγητα ἐάσειεν, εὐχόμεθα τῷ ἐλεήμονι, καὶ πανοικτίρμονι Θεῷ, καὶ ταῦτα συγχωρηθῆναι αὐτῷ, καὶ πεπείσμεθα τὴν συγχώρησιν τούτων ἐκ Θεοῦ λήψεσθαι. *Hierem. Patr. Conſtant. ad Tubing. Reſp.* 1. c. 11.

many more beſides; and retaining whoſe ſins ſoever he retaineth, and many millions beſides. Thereupon *Scotus* obſerveth, that the words of this Commiſſion are not preciſe, that is, whatſoever you remit, I remit alſo, and no more; and whatſoever you retain, I retain, and that onely: For that many more ſins are retained by God over and above thoſe which the Prieſt retaineth is evident; *The Prieſt onely retaining ſuch which are detected, in ſuch a confeſſion, whereof there are apparent ſigns, that it proceeds not from a penitent heart*; in ſuch caſes where a ſinner ſhall confeſs his ſins and expreſs no ſorrow for the ſame, like thoſe *Qui peccant & publicant*, ſin and glory in their ſin; wherein the Prieſt doth not abſolve, that is, he retaineth, and reſerves for future ſorrow, or puniſhment. Now God retaineth thoſe that draw nigh to himſelf and the Prieſt with their lips, but are far from both in their hearts; God, I ſay, retaineth theſe, and all thoſe likewiſe that are not known to the Prieſt, if they be not repented of, to be puniſhed in hell fire. So for the other member, *viz.* remiſſion of ſins: If more ſins be retained by God than are by the Prieſts, it followeth that more ſins are forgiven by God than are by Prieſts alſo; for be it far from us to think, that God ſhall be more *ſtrict* than the Prieſt in retaining, and not more copious than the Prieſt in pardoning; or that God ſhould exceed the Prieſt in detention of ſins, and not in remiſſion. No, no, God is rich in mercy, and though in mercy he ſo far remember juſtice as to retain more ſins than Prieſts take notice of, yet his goodneſs is ſo great, as to forgive more than Prieſts are able to take notice of, or well underſtand. Therefore the *Commiſſion* runnes in *words affirmative*, and not *negative*; as if the remiſſion and retention of ſinnes made by the *Apoſtles* were preciſely equall, and of the ſame dimenſions with the remiſſion and retention of ſinnes made by God, which the negative termes, if they had been added, had alſo compriſed; for Chriſt doth not ſay by way of *negation* after this,

Illud verbum, Quorum retinueritis, &c. *non eſt præciſum; non ſolùm enim illa retenta ſunt à Deo peccatori ad pœnam, quæ retenta ſunt à Sacerdote, quia Sacerdos non retinet aliqua, niſi aliquo modo ſibi accuſata, ſed ſignis indebitis pœnitentiæ; & tamen illa quæ nullo modo ſunt oſtenſa Sacerdoti, Deus retinet ad vindictam Gehennæ; Ergò nec iſtud verbum*, Quorum remiſeritis, &c. *erit præciſum.*

Undè neutri affirmationi adjunxit negativam denotantem remiſſionem factam ab Apoſtolis, vel retentionem eſſe præciſam reſpectu remiſſionis, & retentionis à Deo faciendæ. Scotus lib. 4. diſt. 7.

this manner, *whoſe ſinnes ſoever ye remit not, they are not remitted, and whoſe ſinnes ſoever ye retain not, they are not retained*; for then the power in the hand of the Prieſt had been adequate unto that of God himſelf, and all ſins muſt neceſſarily have come through their hands to Abſolution. But their power is as a leſſer *ſphere* wrapt in a greater; a *ſpark* onely of that celeſtiall flame; or as the *crumbs* which fall from their *Maſters Table*. For example, as every thing that ſtandeth under the roof of an houſe, is under the cope of heaven, but not whatſoever is under the Sun, is included under that roof; ſo accordingly whatſoever the Prieſt remitteth according to Gods Word, God remitteth; but not convertibly, whatſoever God remitteth the Prieſt remitteth. There remaineth then forgiveneſs for ſin in ſtore, beſides that which the Prieſt *ratione officii* bequeatheth. Therefore all ſins are not reſtrained to Prieſtly remiſſion, nor by conſequence to Auricular Confeſſion, as the onely means to come by abſolution and pardon; and ſo the third link is broken.

4. Laſt of all, let it be granted that the Apoſtles and their ſucceſſors have power from hence to remit ſins, not principally, but Miniſterially, by way of arbitration; and that they cannot arbitrate in an unknown cauſe, and thereupon the matter which they are to decide, is to be made known unto them; and let that manifeſtation be granted to be confeſſion, what will follow from hence? No more in the judgment of *Scotus*, then, that this was a good and profitable ordinance, *inſtituted* by Chriſt, yet not *neceſſary* to be obſerved; for inſtance whereof, *Confirmation* and *extream Unction* (which go for Sacraments at *Rome* as well as *Penance*) both muſt be thought to be of divine inſtitution, yet neither adjudged neceſſary, nor is there (ſaith this Schoolman) any precept urging the uſe thereof. So here

Ratio iſta benè concludit quòd Sacramentum pœnitentiæ eſt inſtitutum à Chriſto tanquam utile & efficax; non tamen ſequitur ex hoc, quòd ſit neceſſariò recipiendum, ut cadens ſub præcepto; quia extrema unctio *eſt inſtituta à* Chriſto, *& confirmationis Sacramentum, & tamen neutrum eſt ſimpliciter neceſſarium, nec eſt præceptum de iſto vel iſto recipiendo-- Sint quatuor Sacerdotes quorum quilibet habet authoritatem abſolvendi iſtum peccatorem, non tamen tenetur peccator ſe cuilibet ſubmittere, ſed illorum uni cui voluerit.* Scot. ſupr.

here *Arbitrators* are appointed in caſes of conſcience, but no expreſs command for any to ſubmit to that arbitration. *Poſe le cas*, There are 4. Prieſts, with equal power of abſolution, yet a Penitent being in place, is not tied to ſubmit to any one, but to whom he pleaſe. Here is then a judgment-ſeat erected, a Judge ſet upon the Pench, with commiſſion to hear and determine of all ſins, and yet no ſinners compelled to come in but ſuch as pleaſe. It ſeemeth *Scotus* held the words of Chriſt to inveſt the Prieſt with the power of a Judge, and *Arbiter* in the caſe of ſin, to him that voluntarily ſubmitted to that *Tribunal*; but withall that the words command not ſinners to conſent, and ſubject themſelves preciſely to that juriſdiction. At *Caſars judgment ſeat Paul ſtood, and ought to be judged*, here a ſinner may ſtand if he pleaſe, and be judged if he pleaſe, and ſubject himſelf to that cenſure, but he oweth no neceſſary ſervice thereunto: This ſeemeth to be this *Doctors* opinon, though I ſuppoſe the buſineſs dependeth not upon this uncertainty; but that there are ſome kind of ſins, though not all, and ſome ſort of ſinners too, though not all, that not onely *may*, but *muſt* come in & be judged here, if they love the welfare of their ſouls, as we ſhall ſee hereafter. Let us now gather up the broken pieces of this Argument. 1. The *Prieſt* is to have notice of the ſins of the *Penitent* before he can proceed to cenſure; that's true, but a general knowledge may ſometimes ſuffice, without exaction at all times of particular *Items*. 2. The Prieſt is conſtituted a Judge in ſuch caſes; that peradventure is true, but then he is fallible, and often erring in judgment. 3. The Prieſt remitteth ſins; that's true in a good ſenſe; but God remitteth more properly and more then he, and many more without him. 4. The Court of Conſcience is up, the Judge enabled with authority, and is preſent at the Bench to hear; true, but liberty is left to Chriſtians to reſort, or not, to ſubmit, or not, to that juriſdiction.

Thus this Maſter-proof hangs together like a rope of ſand; for the matter it ſelf, I ſuppoſe, great is the authority which Chriſt in this place hath put his Prieſts in, and to great purpoſe queſtionleſs, as in due time may appear; and great care is to be taken by ſuch that depend upon them, how they fruſtrate

not:

not the power of God, or rather their own ſouls of ſalvation; for the Prieſts bear not this power in vaine. Nor may the *Spiritual men* vainly imagin that they are in place, *criſtas erigere, & aliquid ſumere de ſupercilio Phariſæorum*, as *Hieronie* ſaid of ſome, to become Phariſaically inſolent, or tyrannical; nor are the people to dread the ſame, as an uſurpation upon their conſciences; but to be perſwaded, that this *power* is conferred for their *peace*, this *Phyſick* for their *diſeaſes*, and this *Miniſtery* for their *reconciliation*. Therefore when other Phyſick will not work, prove this; when the peace of Conſcience cannot otherwiſe be had, ſeek it here; and when thy Reconciliation can no way elſe be made, uſe theſe *Arbiters* and *Mediators*: And although Chriſt hath not expreſly charged thee to repair unto this Court, to lay open thy caſe before theſe Judges, and ſubmit thy ſelf unto their cenſure; yet conſider how God would never conſtitute a Judge without a Circuit, nor erect a Court without a juriſdiction; and bethink with thy ſelf for thy good all this was and is ordained. *He hath ſaid, and commanded his Phyſicians to heal; and hath not ſaid unto the ſick, Go ye to thoſe Phyſicians and be healed; for this he would have ſuppoſed for a certain and indubitate truth, that ſick men will gladly offer themſelves to Phyſicians to be cured.* Let an *Hoſpital* be once erected, and endowed with maintenance for poor impotent people, and you need not command, or compel them to come in; great ſuit ſhall be made to the Founder and Overſeers for admittance. The Prieſt ſits, the Courts are open, the Medicines are prepared, the reconciling keys are in his hands, yet little or no attendance upon this Judg, no repair to this Phyſician, no ſubmiſsion to this Reconciler. To one that demanded why *Philoſophers* repaired to *Rich mens* houſes, and Rich men never to their Cells; it was anſwered, That

Qui ex his criſtas erigunt & tyrannidem quandam ſibi vendicant, cur non meminerint eorum quæ mox præceſſerint? Eraſm. *Hunc locum quidam non intelligentes, aliquid ſumunt de ſupercilio Phariſæorum, &c.* Hieron. in Matth. 16.

Duo iſta ſibi mutuò reſpondent, ut ubi nulla eſt confeſſio, ibi nulla eſſe poſſit abſolutio. Confeſs. Pertcroviæ, p. 252. 2.

Dixit Medicis ut curarent, ſed non dixit infirmis ut ad Medicos curandi cauſâ venirent, hoc enim quaſi certum eſſe voluit, quod Ægri libenter ſe Medicis curandos offerrent. Hugo.

That *Philoſophers* knew they had need of ſuch men, but *Rich men* were ignorant what uſe might be made of *Philoſophers*; for concerning ſpiritual diſeaſes we eſteem our ſelves ſo ſound, or if we are diſeaſed, our ſelves ſo skilful, as to need none of the Lords Phyſicians. I ſay no more, but that it were better we did not ſee ſo much, or ſaw better then we do. And thus much to this argument.

Another Reaſon is yet behind, to prove confeſſion of divine inſtitution, becauſe it belongs unto the *Sacrament of Penance*. By which Sacrament the Popiſh writers underſtand not the *inward Contrition* of the heart, but an external ſign, and expreſſion thereof, and not every contrition ſo expreſſed; for *Niniveh* publiſhed her ſorrow in ſack-cloth, and in aſhes; but this Sacrament was not under the Law, but under the Goſpel; nor every external expreſſion under the Goſpel, unleſs Prieſtly abſolution be ſet thereunto. If a man would catechiſe thoſe Rabbins in their own Rudiments, it would appear how ridiculous it is to teach mans traditions for Gods precepts; for demand of them what is the outward ſign in this Sacrament, or matter thereof; One will anſwer, the *ſin confeſſed*; no ſaith the *Cardinal*, ſin is not the matter *whereof*, but *whereupon* the Sacrament worketh. *Scotus* and *Ockam* make onely *abſolution* to be *eſſential* therein; And they (ſaith he) muſt be born withal living before ſuch Councils were called which handled the matter accurately. *Contrition, Confeſſion and Satisfaction, are not parts of Repentance, as it is a virtue, as it is a Sacrament*, ſaith the *Maſter* of the *Schools*, and if Repentance as a *virtue* be the *Saint*, and as a *Sacrament* the *ſhrine* onely; let *Rome* keep the Sacrament without envy, ſo we retain the virtue. Yet the *Franciſcans* aſſembled at *Trent*, diſliked that the actions of the Penitent ſhould be the *material part of Penance, becauſe the matter of the Sacrament is a ſign applied by the Miniſter unto the Receiver, and never the actions of the receiver himſelf. The ſign* (ſaith *Gropperus*) *is abſolution granted from the Prieſt; the thing ſignified is the reconciliation of a true*

Pœnitentia ſignis externis declarata, cum verbo abſolutionis eſt Sacramentum. Bellar. l. 1. de pœn. c. 8.

Peccatum non eſt materia ex qua, ſed circa quam, Sacramentum operatur. cap. 15.

Contritio, confeſſio & ſatisfactio, non ſunt partes pœnitentiæ ut virtus eſt, ſed ut Sacramentum. Lomb.

Materia eſt quid à Miniſtro applicatur Recipienti, non autem actus ipſius recipientis. Hiſt. Concil. Trid. p. 284. *Signum Sacramenti pœnitentiæ eſt verbalis abſolutio quam impendit Sacerdos. Res Sacramenti reconciliatio eſt verè pœnitentis & confitentis.* Grop. de Sacr. Pœn. p. 107. Antw. 1556.

Penitent that hath made his confeſſion. Not ſo, ſaith the *Cardinal*; *abſolution* is not the *ſign*, but the *form* thereof. I ſhould weary my Reader with relating popiſh differences. Here *Bellarmine* would part the fray, telling one Schoolman, he *ſpeaks not ſo fitly*; another, *not ſo adviſedly*; or elſe (as before) he lived before thoſe *Councels that went accurately to work.* For our parts, I think we may promiſe, that when their ſtriſe is ended about the *inſtitute*, we will become good Friends about the *Inſtitution.* Of a certain thus much; Antiquity never knew Repentance by the proper name of Sacrament. *Damaſcene*, a late *Father*, and well-nigh born out of due time, upon purpoſe treating *of the holy and undefiled Sacraments of the Lord*; (for that title doth that Chapter beare) mentioneth two Sacraments onely, *viz.* of our ſpiritual *birth*, and ſpiritual *food*; *for our birth is of water, and of the Spirit. I ſpeak this of holy Baptiſme; but our meat is the bread of life, our Lord Jeſus Chriſt; for ſeeing that this Adam is ſpiritual, it behoveth this birth, and in like manner this food, to be ſpiritual*; and laies out the whole Chapter upon theſe two onely. The reſt of the Sacraments were not then *Orthodoxæ fidei*, elſe there would have appeared ſome foot-ſteps thereof, in that *Father*; and that Treatiſe, which ſo ſummeth up the neceſſary, and moſt important principles of Chriſtianity.

Neque Scotus *ſatis aptè locutus.* c. 16. Sect. deinde Gropperus *non ſatis cautè locutus.* ib. Sect. Reſp.

Περὶ τῶν ἁγίων καὶ ἀχράντων τῶν Κυρίου μυστηρίων. Βιβλ. δ. ε.

Ἡ μὲν οὖν γέννησις διὰ ὕδατος καὶ πνεύματος καὶ δίδοται, φημὶ δὴ τὸ ἅγιον βάπτισμα· ἡ δὲ βρῶσις ὁ ἄρτος τῆς ζωῆς ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς, ἐπειδὴ πνευματικός ἐστιν ὅτος ὁ Ἀδάμ, ἔδει καὶ τὴν γέννησιν πνευματικὴν εἶναι, ὁμοίως καὶ τὴν βρῶσιν. *Damaſc. de Orthodox. fide. l. 4. c. 6. pag.* 110, 111. *Græc. Veronæ* 1531.

It is time to draw to an end of this matter; Then in the name of God what is to be thought of this ordinance, to what head is confeſſion to be referred? If the Queſtion be of that confeſſion as is now practiſed in the Church of *Rome*, the Brat for ought I know, muſt be fathered upon the *Council of Lateran*, under *Innocent* the III; then Councels loſt their freedom, when they were held *under*: *no decree could paſs by them which which were* under, *without leave from thoſe which were* above.

Councel of *Lateran.*

Nec libera Concilia quæ ſub Innocentio, Clemente, *&c. nec quicquam definitum ab iſtis* Quæ ſub, *niſi quod ab illis* Qui ſuper, *præfinitum eſſet.* Tort. Torti. p. 209.

A great many met there, M. C. perſons, but Abbots, and Priors to the number of DCCC. Strange matters fell out there? yes, that ſo many aſſembled to ſo little purpoſe: *Many matters were propoſed and conſulted on, but nothing there could be decreed openly*, ſaith *Platina*: Of ſo many matters conſulted on, and not any one could be decreed upon? Sure ſo many *Fathers* conſulted to great purpoſe, and perhaps agreed no better then the *Republiques* of *Piſa* and *Genoa* then together by the eares at Sea, beſides other combuſtions in the continent. But if nothing there was reſolved on, where is the decree of private Confeſſion? that will iſſue well enough from thence, for the *Hiſtorian* ſaith, *nothing was decreed openly*; Clancular Confeſſion then crept in there *clanculùm & malis artibus*, at ſome back doore, and under hand. Shuffled in there belike it was, but not openly; Private confeſsion was there privately carried and ordained thus. *Every faithfull one of either ſex, being come to yeares of diſcretion, ſhould by himſelf alone once a year at the leaſt, faithfully confeſſe all his ſinnes unto his own Prieſt, and endeavour according to his ſtrength to fulfill the Penance injoyned unto him, receiving reverently, at leaſt at Eaſter, the Sacrament of the Euchariſt; otherwiſe in his life time let him be barred from entring into the Church, and being dead, want Chriſtian buriall.* In which decree are theſe innovations, 1. *Solus*, that it muſt be private, 2. *omnia peccata*, ſinnes and all ſinnes muſt be confeſſed, 3. *Proprio Sacerdoti*, to their own Prieſt, where the liberty of chooſing the Ghoſtly Father is taken away. And for the time (which the Jeſuit tells us was the onely thing there concluded on) I ſay there was none decreed, onely limited, leaving Chriſtians to confeſſe at other times convenient within the year, but not to exceed, and be without the compaſſe of a year: Come as often within, as the *Confeſſor* and his *Penitent* can agree, and meet upon it, but not to go over the year; and to this head muſt popiſh ſhrift be referred.

Venêre tum multa quidem in conſultationem nec decerni tamen quicquam apertè potuit. Platin. vit. Innocent. 3. p. 203.

Piſani & Genuenſes maritimo, & ciſalpini terreſtri bello inter ſe certabant. Platin. ib.

Omnis utriuſque ſexus fidelis, poſtquam ad annos diſcretionis pervenerit, omnia ſua ſolus peccata confiteatur fideliter, ſaltem ſemel in anno, proprio Sacerdoti, & injunctam ſibi pœnitentiam ſtudeat pro viribus adimplere, ſuſcipiens reverenter ad minus in Paſcha euchariſtiæ Sacramentum, &c. alioquin & vivens ab ingreſſu eccleſiæ arceatur, & moriens chriſtiana careat ſepultura. Concil. Lateran. cap. 21.

But if Repentance be conſidered as a work of Grace ariſing from Godly ſorrow, whereby a man turnes from all his ſinnes to God, and obtaineth pardon; and ſo including confeſſion as an evidence of inward ſorrow, and a mean of reconciliation, ſuch a Confeſſion poured out before God, or unto God before his Prieſts, is of the ſame right and inſtitution as Repentance is. *The grace of God hath ordained in this world repentance to be the approved Phyſician for ſinners*, ſaith *Juſtin Martyr*. And again, *God according to the riches of his mercy accepteth of him that is penitent for his ſinnes, as juſt and without ſin.* That thing then is of Divine Inſtitution which Gods grace hath ordained; and of divine power and efficacy, which makes a ſinner accepted of God as a Righteous perſon. But all this (thou wilt ſay) may be done by contrition, and confeſſion to God onely, without reſpect unto the Prieſt; I deny not but that it may be, and often is effected that way, but not alwaies; ſuch may be the Condition of the ſinner, and quality of the ſin, that *pardon*, which is the *fruit* of *Repentance* is not gathered, and *new obedience* which is the *fruit* of the *Penitent*, is not brought forth, without confeſſion to the Prieſt, and direction from him, and ſo to be compriſed in this duty alſo; for if the doore of Heaven would ever open upon the former knocking, the Prieſt had keyes committed to no purpoſe. To make this to appeare diſtinctly, we are to conſider, that *to inſtitute* may be taken in a twofold ſenſe, firſt, to be the cauſe, producer, and author of an effect; ſo taken with the ancient *Civilians*, with whom to inſtitute trees, or vineyards, is to ſet, and plant them, *In a ground let out, if the Farmer by his induſtry ſhall have improved it; have builded, or have ſet or planted, in the Digeſts.* And in this acceptation *Chriſt* is the Author of the Sacrament of the *Euchariſt*; that Vine is of his planting, and inſtitution: he is the *Author* ? and his

ἔταξε ἐν τῷ κόσμῳ τῆς ἁμαρτόλων ἰατρὸν δόκιμον τὴν μετάνοιαν, *Juſt. Mart. Reſp. ad Orthod.* Q 97. ὁ μετανοοῦντα ἀπὸ τῆς ἁμαρτημάτων ὡς δίκαιον καὶ ἀναμάρτητον ἔχει. *Id. Dialog. cont. Tryphon. Judæum.*

Juriſconſultis, inſtituere eſt vel arbores, vel vineas in aliquo loco ponere, ut in conducto fundo, ſi conductor ſuâ operâ aliquid neceſſariò vel utiliter auxerit vel ædificaverit, vel inſtituerit. l. Dominus. Sec. in conduct. ff. loc. & conduct. vide Turneb. Adverſ. l. 2. c. 13.

his Ministers to do it by his authority. Now Repentance is indeed a work of God, but not in God. Confession is when God openeth a *sinners* mouth, not his *own*. in that sense Confession is not of divine institution. 2. Secondly that is said to be instituted that is commanded, and enjoyned: so of institution divine; that is of divine law and ordinance, and that of divine law which is prescribed in the Divine word, the holy Scriptures, as a law to be observed or as an example to be imitated: And Divine ordinances are there delivered by God immediately, or by Θεοπνευστοι, the men of God, inspired by him. In which sense Saint *Chrysostom* interpreteth those passages of Saint *Paul*, *not I but the Lord*; and *I, not the the Lord*, not as if *Christ* spake of himself, and *Paul* from himself, for in *Paul Christ* spake: *what is it then that he saith, I, and not I? Jesus Christ hath delivered some lawes, and ordinances in his own person, unto us, and some by his Apostles.* Furthermore, a thing may be of *Divine right, as expresly and formally* injoyned in the Scriptures, or else as *virtually* implyed by a necessary *deduction* and consequence; or els as *exemplary* and ratified by the constant *practice* of the Church. So divine right and institution is accepted in a threefold sense, 1. in expres precept and command. 2. in necessary consequence depending upon some other thing commanded. Or. 3ly. by approved examples in Gods word, commended by the practice of the Church. We will lay confession unto all of these, and see what authority it hath. And first for *divine command*, we read in the law that the sinner by divine edict, *brought his Sacrifice, and confessed his sin unto the Priest.* Thou wilt reply, that law was *Ceremonial*, so say I in respect of the *Sacrifice*, but dare not say so, in respect of the confession, the one being a *typical* and the other a *morall* act, And think it not strange that one precept may be mixt, and composed of *Ceremony* and *morality*; For is not the law of the Sabbath so, the *day* Ceremonial, and the *rest* moral?

1 Cor. 7. 10, 12.

τί πολὺ οὖν ἐστὶ τὸ λέγει, ἐγὼ καὶ οὐκ ἐγώ; τοῦ νόμου, καὶ τῶν δογμάτων τὰς μὲν δι' ἑαυτοῦ, τὰς δὲ διὰ τῶν ἀποστόλων ἔδωκεν ἡμῖν ὁ χριστὸς. *Chrysost.* περὶ παρθενίας κεφ. 13. *To.* 6. 250.

Aliquid dicitur esse jure divino duobus modis; vel quòd institutum habet in sacris literis, idq; vel expresse, vel certa deductione erutum, vel exemplum continuata ecclesiæ praxi omni seculo commendatum. Junius in Bellar. controv. 7. cap. 10.

Confession of divine institution, 1. *Virtute præcepti.*

Numb. 5. Levit. 5.

Dies ceremonialis quies moralis.

Cultus à natura, modus à lege, virtus à gratia.

morall; and it may not unfitly be applyed to Confeſſion, what is verifyed of the *Sabbath*. 1. *Confeſſio Deo facta eſt a natura*; Nature it ſelf teacheth us that a ſinner muſt confeſſe unto God, whom he hath wronged; and this is *morale poſitivum*, the morall poſitive part of the law. 2. *Modus à lege*, To confeſſe unto the Prieſt. This manner of confeſſion was injoyned by God, and this is *Poſitivum divinum*, the divine poſitive part of the law. 3. But *Virtus à gratia*; true confeſsion whether to God, or to his Prieſt, is from the working of the holy ſpirit; it being fulfilled in this as in other graces, *what haſt thou O man, that thou haſt not received?* The *Ceremonial* part which conſiſted in the *Sacrifice*, ceaſeth; for a Chriſtian hath another *Altar*, and another *Sacrifice*, *Chriſt Jeſus*, ſlain upon the *Croſſe*, by vertue whereof his Prieſts aſſure the Penitent of pardon, & abſolution. For the ſecond, Confeſsion is of divine right by way of deduction. For if the uſe of the keys in the Miniſtery of the Prieſts be divine, (as it cannot be denied but that they are ſo) and if that uſe conſiſteth in abſolution, and if that abſolution ever preſuppoſeth, and cannot be denounced without precedaneous confeſſion; the conſequent will tye them together, for the world cannot break the relation that is betwixt Confeſsion and abſolution. And for the laſt, a preſident we have in the *Acts* of the *Apoſtles*, ſeconded with the practice of the Church, as hath been declared. Thou ſeeſt (Good Reader) how confeſsion pretendeth to divine right in a *ſtrict ſenſe*, as injoyned in the Scripture; and *in a large*, as a neceſſary conſequent deducted by rational proportion from *divine premiſſes*; & how the ſame is corroborated by examples ſet forth in the Scripture, and by eccleſiaſtical practice, ſet forth in the diſcipline of the Church likewiſe.

Confeſſio mentalis quæ fit Deo, eſt de dictamine l gis naturæ adjutæ quodammodo per fidem. Raymund. ſum. tract. 4.

Jam donum S piritus Sancti habet qui confitetur & pœnitet, quia non poteſt eſſe confeſſio peccati, & compunctio in homine ex ſeipſo. Aug. in Pſ. 1.

2. *ex neceſſitate Conſequentiæ.*

3. *ratione exempli.*

Jus divinum laxè vel ſtrictè ſumptum hoc in S. literis invenitur, illud ex earum ſive inſtituto, ſive exemplis, & analogia, recta ratione deducitur. Azorius Inſtit. Mor. part. 2. l. 1. c. 2.

This I muſt be interpreted to ſpeak of Confeſsion unto Gods Miniſters in generall, without reſpect to the *manner* thereof, privately,

privately or publickly performed. Which I think is left to the power of the Church to determine. There was a time when the publick performance thereof was all in all; that was left off, and the private doing thereof ſucceeded in the room, to ſupply that defect; and which at the firſt alteration was eſteemed to be no more Sacramentall, or of no more neceſsity for obtaining remiſsion of ſinnes then the former. So that the courſe taken herein may well be thought to have the nature of a temporall law, which (as Saint *Auſtin* ſaith) *although it be juſt, yet in time may be juſtly changed. Canus* acknowledgeth confeſsion in its own nature for a divine ordinance, but for the Condition thereof, ſecret or open, he referreth to be ordered by naturall prudence; his words are theſe: *Confeſſion of ſinnes ought to be made unto the Prieſt, not onely by tradition from our Anceſtors, but alſo by teſtimony from the Goſpel; and this is of the neceſſity of the Sacrament. But whether Confeſſion ſhould be ſecret, or publick, thats left to natural prudence, which willeth that ſecret ſinnes ſhould be judged in ſecret, and thoſe which are publick, publickly. Michael Vehe* frameth to himſelf this objection; Let it be granted that theſe words, *whoſe ſinnes ſoever ye remit* &c. infer a confeſſion to be made of all ſinnes whatſoever; which ſeeing it may be performed two waies, privately, or publickly, and neither way by Chriſt commanded, both would ſeeme of equall neceſsity. But no man can ſay that publick confeſsion is neceſſary, and why may not ſo much be ſaid of private? anſwereth thus. *We ſay and affirm neither Way of Confeſſion to be neceſſary by any precept from Chriſt, and yet both neceſſary with a diſtinction: The Church then was left to her choiſe to take which ſhe pleaſed, and ſeeing ſhe hath embraced to confeſs in ſecret, we are not tyed to the publick:*

Appellemus iſtam legem (ſi placet) temporalem, quæ quamvis juſta ſit, commutari tamen per tempora juſtè poteſt. Aug. de lib. arb. lib. 1. cap. 6.

Confeſſio peccatorum Sacerdoti fieri debet, non ſolùm ex traditione majorum, verùm etiam ex Evangelico teſtimonio, quod quidem eſt de neceſſitate Sacramenti: Secretam verò aut publicam confeſſionem fieri, prudentiæ eſt naturali relictum, quæ dictat ut occulta occultè, & publica publicè judicentur. Canus. Relect. de. pœn. p. 6.

Reſpondemus & dicimus neutrum confitendi modum eſſe ex præcepto Chriſti neceſſarium, utrumque autem neceſſarium ſub diſtinctione; liberum eſt ergo eccleſiæ eligere illum, vel illum: cum autem etiam ſecretam voluerit eſſe confeſſionem, ad publicam non tenemur. Velte. tract. 6. de Sacr. Pœn. c. 4.

which

Which two aſſertions how far they cut the throat of Clancular confeſsion, *Rome* may doe well to conſider. Confeſsion then in it ſelf may be of Divine right, and the manner thereof, whether private or publick, a Churches conſtitution; and which way the Church ſhould conceive to be moſt profitable, and command the uſe, what am I that ſhould contradict the ſame? to whoſe benigne cenſure I ſubmit what I have here reſolved concerniug the *inſtitution*.

SECT. II.

The Contents.

The abuſive *neceſsi ty of Confeſsion.* Tyrannicall inquiſition *into mens conſciences, diſtaſtfull. Confeſsion left at liberty in* Gratian's *times.* Schoolmen *leaning to the neceſsity thereof. Confeſsion not the onely* neceſſary *means for abſolution, and remiſsion. The* ends *aimed at in Popiſh confeſsion, unneceſsary. No expreſse precept in Scripture for the* abſolute neceſſity *thereof. Confeſsion an heavy burden upon fleſhly ſhoulders.* Private *confeſsion not practiſed from the beginning. Eſtabliſhed in the place of the* Publick *by an edict from* Leo 1. *The fact of* Nectarius *abrogating confeſsion, with the ſeverall anſwers and expoſitions of* Roman *Writers expended. Confeſsion deſerted in the* Greek Church. *Divers kinds and formes of* Neceſſity. *Confeſsion in what* caſes *neceſsary, and the* Neceſſity *thereof determined.*

WE are now come to the *neceſſity* of confeſsing; a point neceſſarily to be opened, the over-preſſing of the ſame upon mens Conſciences hath been thought a kind of Tyranny and hath cauſed the buſie obtruders thereof to be ſuſpected, as if they aimed at their own ends, and ſought not thoſe things that are of

Chriſt

Chriſt Jeſus, Lording it over the Conſciences of the people, making their *keyes* become *pick-locks*, and themſelves not *Seers*, but *Spies*; not Judges, but Accuſers; not Phyſicians, but Betrayers; not good *Samaritans*, to bind up the wounds, but cruel Tyrants to rent them wider. More than time it is to conſider of theſe things, and to diſcharge the duty it ſelf of ſuch abuſes. And from our endeavours herein hath ſprung the controverſie between *Rome* and us, *viz.* our diſlike of ſuch a commanding neceſsity as ſhall lay violent hands upon a ſinner, and urge him to this Phyſick againſt his will; where ofttimes the *Purge* becomes more violent than the *diſeaſe*, and the *potion* more bitter than the *grief* it ſelf. The profit, and great good reaped by Confeſsion we willingly ſubſcribe unto, but confeſsion upon the rack is that we diſtaſte. *It is not called into queſtion* (ſaith a Roman Doctor, but no *Tridentine*) *whether confeſsion be beneficial and wholeſome (for our adverſaries grant this of their own accord;) but the controverted point is, whether the numbring up of ſins in confeſsion be neceſſary by Gods law or not.* The *Trent* Fathers decree the ſame to be a matter of neceſsity, laid upon the necks of all ſinners; and plant their ſixt *Canon*, to diſcharge *Anathema's* againſt all ſuch as ſhall *deny the inſtitution of confeſsion, and the neceſsity thereof from divine right, for the obtaining of ſalvation. Many moderate Divines of* Germany, as *Chemnitius* witneſſeth, *endeavoured pacification herein, as deſirous to lenifie and mitigate the ſeverity of this Papal practice with gentle Medicines; but that mercileſs councel ratified and injoyned bitter pills, and ſharp receipts, very corroſive upon the Conſciences of men, as aprimely neceſſary for the health of their ſoules.* And obſerves the progreſſe, and proceeding, how Confeſsion

Non verſatur in quæſtione, num utilis & ſalutaris ſit confeſsio (nam Adverſarii hoc ultrò donant) ſed hoc in contentionem rapitur, An enumeratio delictorum in confeſsione ſit de jure divino neceſſaria? M. Vehe tract. de ſecreto Confeſſ. c. 1. Lypſiæ, 1535.

Si quis negaverit confeſsionem Sacramentalem vel inſtitutam, vel ad ſalutem eſſe neceſſariam jure divino, &c. Anathema ſit. Con. Trid. cap. 5. can. 6.

Conati fuerunt multi Pontificii ſcriptores, in Germania *præſertim, acerbitatem legis Pontificiæ de confeſsione variis pharmacis mitigare; ſed conciliorum ſine miſericordia duriſſimas conditiones Pontificiæ confeſsionis renovat, confirmat, & ſtabilit.* Chem. Exam. part. 2. p. 195.

confeſsion

feſsion came by thoſe neceſſary tyes. In the Primitive Church it was uſed as a profitable, and wholſome diſcipline, and did much good in reſtraining from ſin, and in pacifying the conſcience after ſin; full and frequent are the paſſages in the volumes of the *Fathers* looking this way, and commending the ſame to our Chriſtian care; but in their dayes it was but *exhortative*, not *compulſatory*. After their dayes in *Gratians* time the neceſsity thereof came to be diſputed, yet ſo, as nothing peremptorily was then reſolved. The *Maſter of the ſentences* ſeemed to incline and draw to that opinion which held the ſame to be neceſſary; and that which in his time was but probable, and which might pioufly be embraced, began at length to be entertained as certain, and firmly to be believed. And ſo now a neceſsity is laid upon us with a *woe* and an *Anathema*, if we come not to confeſsion. It is very true what he ſpake of thoſe two, the *Caſtor* and *Pollux* of *Canonical* and *School-Divinity*; for *Gratian* reciteth at large the ſeveral ſentences of the Doctors, and at length leaves the matter wholly in ſuſpenſe, after this manner; *Upon what authorities, or upon what ſtrength of reaſons both theſe opinions are grounded, I have briefly laid open; but to whether of them we ſhould adhere, is reſerved to the judgment of the Reader; for both of them have for their Favourers wiſe and religious men.* The Scales it ſeems hung ſo even that he durſt not turn them to either ſide, and ſo the buſineſs reſted in ſuſpenſe, and undecided in his time, which was MCL. years after Chriſt; and all that while Chriſtianity ſtood without this deciſion. *Peter Lombard* hangs ſomething upon one ſcale, who propoſing theſe queſtions; 1. Whether ſin is remitted upon contrition of the heart onely? 2. Whether confeſſion unto God ſufficeth without any unto the Prieſt? 3. And whether confeſſion may be made

Apud Patres extant exhortationes ad confeſſionem diſciplinæ gratiâ. —— Gratiani & Lombardi tempore cœptum fuit diſputari, *An neceſſaria fuit confeſſio*: Gratianus *Lectori liberum permittit Judicium*; Longobardus *inclinat ad neceſſitatem.* Chemnit. ib. p. 198.

Διόσκυροι { Lombard. / Gratian.

Quibus authoritatibus, vel quibus rationum firmamentis utraque ſententia innitatur, in medium breviter expoſuimus. Cui autem potius adhærendum ſit, Lectoris judicio reſervatur; utraque enim autores habet ſapientes & religioſos viros. De Pœn. diſt. 1. c. 89. Quamvis.

made to a faithful Lay man? *Of which, learned men* (saith he) *are found to hold diversly, and concerning them the Doctors seem to have delivered diverse, yea and almost adverse resolutions.* But his resolution is thus framed; *It may be said that sins are remitted upon contrition, and humility of the heart, without oral confession, and performance of external punishment. And that such testimonies of the Doctors as import confession, are to be understood of the inward Confession of the heart; or else touch those as neglect and contemn confession, which is made unto the Priest.* But he addeth withall, *that a Penitent ought to confess if he have time; yet before confession be in the mouth, if there be a resolution thereof in the heart, that a man is forgiven.* But afterwards he grows more peremptory; *From these and more proofs then these it appeareth without all doubt, that confession ought to be tendred unto God first, thence to the Priest, (if he may be had) otherwise there can be no possibility of coming into Paradise.* This Magisterial determination hath these parcels: 1. sin is remitted upon inward confession; 2. a purpose of Confession is required for the remission of sin; 3. the neglect or contempt of Confession either to God, or the Priest, is damnable; 4. Confession of sin (if opportunity serve) is actually to be made unto God, and the Priest, upon peril of exclusion from Gods kingdome. Thus the Master; and we cannot expect better from the disciples, for usually they are more forward, and say more than those that taught them: and especially seeing the Council of *Trent* hath had so little compassion in this case; we are out of hope that any Divines of that side should abate any thing of this decreed rigour.

In his docti diversa sentire inveniuntur, quia super his varia, ac penè diversa tradidisse videntur Doctores. l. 4. d. 17. Sect. 1.

Dici potest quòd sine confessione oris, & solutione pœnæ exterioris, peccata delentur per contritionem, & humilitatem cordis. —— *Quæ dicta sunt de confessione, & Pœnitentia, vel ad confessionem cordis, vel ad interiorem pœnam referenda sunt, & ad contemnentes, vel negligentes referenda.*

Oportet pœnitentem (si tempus habeat) confiteri; & tamen antequam sit confessio in ore, si votum sit in corde, præstatur ei remissio.

Oportet Deo primùm, & deinde Sacerdoti offerri confessionem, nec aliter posse pervenire ad ingressum Paradisi. Id. ib.

It remaineth that we examine the grounds why this extreme necessity is imposed; for Laws and ordinances are not usually

enacted, nor neceſſarily exacted, except upon ſound purpoſes and ends. And if thoſe ends may be obtained without them, or come by upon better termes, or if the goodneſs thereof be ended; the Laws are repealed, the ordinances taken away, and the neceſsity ceaſeth; this being a received *Maxim*, that the neceſsity of the *means* muſt not exceed, nor be above the neceſsity of the *end*; and if the *end* be not judged neceſſary, the like judgment muſt be had of the *means*. Again, ſuch *means* are onely deemed neceſſary, which ſerve for the attaining of the end; and ſo far forth as without them ſuch a propoſed end cannot be accompliſhed. For example; If eating and drinking be onely neceſſary for this life, then if I had no neceſsity to live, I might have no neceſsity to eat. Again, If I am to go a journey, it is not neceſſary that I ſhall go afoot, becauſe I may be carried: two things then conſtitute the *neceſſity* of the *mean*, *aptitude*, and *propriety*; that it be *fit*, and *onely* fit to compaſs ſuch a deſign. Theſe notions preſuppoſed, we ſhall inquire into the foundations of this neceſsity in exacting confeſsion; and if neither the *end* be neceſſary to be had, nor the *means* ſo requiſite for the due obtaining thereof, we ſhall then caſt away this neceſsity as an exaction, it being a burden not to be endured, which is ſuſtained to no purpoſe; and a tyrannie which laies a neceſsity upon the conſcience, where Chriſtian liberty is every way as behooſeful.

The firſt ground of this impoſition is upon a ſuppoſed perill of ſalvation; for theſe men teach that as there is no reconciliation with God without remiſsion of ſin, ſo no ſin is remitted without confeſsion (or at leaſt a purpoſe thereof) unto a Prieſt; for ſaith *Bellarmine*, *A neceſſary mean to reconcilement after Baptiſme, is Confeſſion of all ſins made unto a Prieſt*: And hence it is they urge it ſo cloſely; and too urgent they cannot be, if ſo great a matter were at ſtake. But the queſtion is, whether the *mean* propoſed be neceſſary to this end, yea or no; and whether remiſsion of ſins can be obtained of God no other way? for if it may, then we muſt conclude this not to be an adequate *mean* conducing thereunto; for we muſt now conſider of *Confeſſion*

Medium neceſſarium ad reconciliationem poſt baptiſmum eſt confeſſio peccatorum omnium Sacerdoti facta. Lib. 3. de pœnit. cap. 2.

Confeſſion to a Prieſt not neceſſary in all caſes, and to all perſons, *neceſſitate medii*.

feſſion not as an *help*, and a kind of mean, and in ſome ſort of ſinners onely; but whether or no it be the *onely mean*, for all ſinners to gain a pardon: for there can be no neceſsity for a *Felon* to uſe the mediation of one man onely to his Prince for pardon, except the Prince be reſolute to pardon no other way. Now God hath not any where revealed ſo much, that no mercy ſhall be had but upon ſuch a condition; nor dare the *Jeſuites* confine him unto any ſuch. *Chriſt the Author of the Sacraments, depended not upon his Sacraments, and therefore did remit ſins, ſometimes not onely without Confeſſion, but without Baptiſme alſo*, ſaith *Bellarmine*. Yea in the ordinary courſe remiſsion of the ſin comes in betwixt contrition of the heart, and confeſsion of the mouth. Saint *Auguſtine* upon theſe words, *At what time ſoever a ſinner ſhall be converted*, & ingemuerit, *and ſhall groan, he ſhall live, and not die*, writeth thus; *It is not ſaid, and ſhall confeſs with his mouth, but being converted ſhall groan; from whence is given to underſtand, that ſometimes we obtain a pardon when our lips are ſhut; hence it was that thoſe Lepers whom the Lord commanded to ſhew themſelves unto the Prieſts, in the way were healed before they came unto them.* And as *Lazarus* was firſt raiſed by the Lord, and looſed from the power of death before he came forth of his grave; ſo a ſinner is firſt raiſed by Grace, and looſed from the bonds of ſin and guilt, before he can come forth to Confeſſion. This order the *Maſter* obſerves, 1. *Nemo ſuſcitatur niſi qui à peccato ſolvitur*; None can be raiſed but muſt be looſed firſt from Death, becauſe ſin is the death of the ſoul; and this ſolution is abſolution. 2. *Nullus confitetur niſi reſuſcitatus*; for as ſpeech is the argument of life, ſo confeſſion of grace: and, *in morte quis conſitebitur tibi? In death there is no remembrance of thee*, בשאול מי יודה לך Pſal. 6. 5. and

Chriſtus author Sacramentorum, à Sacramentis ſuis non dependebat; & ideò non modò ſine confeſſione, ſed etiam ſine Baptiſmo peccata interdum remittebat. Lib. 3. de pœn. c. 17.

Non dicitur, Ore confeſſus fuerit, ſed converſus ingemuerit; unde datur intelligi quod etiam ore tacente veniam interdum conſequimur: hinc & Leproſi illi quibus Dominus præcepit, ut oſtenderent ſe Sacerdotibus, in itinere antequam ad Sacerdotes venirent, mundati ſunt. Aug. apud Magiſtr. lib. 4. d. 17. Sect. 1.

Lazarus etiam non priùs de monumento eductus, & poſtea à Domino ſuſcitatus, ſed intùs ſuſcitatus prodiit foras vivus, ut oſtenderetur ſuſcitatæ animæ præcedere confeſſionem. Lombard.

and in the grave who ſhall confeſs unto thee? Now the *man* in execution ever precedes the *end*: Confeſſion then is not the means to purchaſe remiſſion, which goes before it; therefore *Gabriel* diſlikes this courſe, and tels us, *That many, and in a diverſe manner, have gone about to ſhew the neceſſity of actual confeſſion, but for the moſt part very inſufficiently; and truly it cannot ſufficiently be demonſtrated from the neceſſity of remiſſion of ſin, although remiſſion of ſin be neceſſary to Salvation; for that there is another mean ſufficient to come by forgiveneſs of ſin without actual confeſſion, namely, contrition of heart; whereupon the ſin is forgiven before the ſinner can confeſs unto the Prieſt. And for that confeſſion prerequireth forgiveneſs of ſin (according to the more probable opinion) by an antecedent ſorrow; and by reaſon whereof ſin is never forgiven by confeſſion, but is preſuppoſed by it.*

Confeſſio quòd ſit neceſſaria in actu, varii variis modis oſtendere nituntur, ſed plerique inſufficienter; & quidem non poteſt oſtendi ſufficienter ex neceſſitate remiſſionis peccati, quamvis remiſſio peccati ſit neceſſaria ad ſalutem; tum quia ad remiſſionem peccati eſt alius modus ſufficiens ſine confeſſione in actu, ſc. Contritio cordis, per quam peccatum remittitur, priuſquam Peccator Sacerdoti confiteatur, tum quia confeſſio ſecundum probabiliorem opinionem præexigit remiſſionem peccati per contritionem præviam, & per hoc, nunquam per confeſſionem remittitur peccatum, ſed eam præſupponit. Biel. l. 4. d. 17. Qu. 1.

Thou wilt reply, how *Biel* ſpeaketh of *actual* confeſſion, and not of *potential*; or the purpoſe, and reſolution in the heart to confeſs, which is ever concomitant with contrition. I anſwer, Holy vows, and purpoſes not reduced into act, are in themſelves of no worth, but in caſe where they ſhall earneſtly be endeavoured to be put in act, and to be effected; but (the ability being wanting, or diſappointed by ſome greater power) then they are taken for the deed; and a faithful promiſe of confeſſion is as good as confeſſion it ſelf. Here when a Prieſt is at hand there needs no ſuch vow or purpoſe, there being no likelyhood the ſame ſhould be croſſed or intercepted; this actual confeſſion then ſuppoſeth none that is promiſſory. I deſire therefore this popiſh block may no more be caſt in the way.

2. *Neceſſitas Finis*; Ends preſcribed in popiſh ſhrift unneceſſary.

Other ends then may be excogitated, and for them confeſſion may be thought a neceſſary mean; for ſure the ſhoe will not fit this foot; the Queſtion is indeed, and upon this occaſion propoſed by the *Maſter* of the *Sentences*. *If it be demanded why*

why Confession should be necessary, since the sin already is blotted out by Contrition? In answering to that demand he flies to other ends: 1. *As to inform the Priest of the nature of the offence, and what he is to judge thereof*; but there can be no great end of that information when the sin is cancelled; for why should another man remember, when God hath forgotten it? 2. *And to make the sinner more humble, and more cautelous.* Conduce it may somewhat this way, but there are better *texts* for those *themes*, and auricular Confession left out; some inducements these, but no necessary prescriptions. Furthermore, saith *Gabriel*; *If we will narrowly and circumspectly listen unto the virtue of Confession, it was not instituted (at least in act) as necessary for the forgiveness of sin, but that it supposeth; but it was ordained for three other purposes; 1. that the sinner might appear unto the Church to be absolved; 2. That a certain satisfaction might be imposed by the Confessor, whereby the punishment of sin may be taken off; 3. and that a part of the punishment might be remitted by Priestly absolution.* Grave considerations and weighty sure, but the scales must then hang at *Rome* to weigh them in, else with us on this side of the *Alpes*, they will be found lighter than vanity it self; and in *Biels* own judgment, *imposition of penance*, the second reason, *is not so necessary to a discreet Penitent that can allot himself a just portion for his sin*: yea, *absolution* (saith he) *may be injoyned without any imposition of penance at all*, (as he saith) *if the Penitent will run the hazard of Purgatory*, and not make payment here, but defer till then, where the utmost pardon shall be exacted. And in truth, prescription of penance is the principal mark aimed at in Popish shrift, and satisfaction the choicest imployment; where Penitents are taught more to rely,

Ad quid confessio necessaria, cùm in contritione jam deletum sit peccatum? Resp. 1. *per confessionem intelligit Sacerdos qualiter debeat judicare de crimine* —— 2. *per eam peccator fit humilior & cautior.* Lomb. l. 4. dist. 17. Sect. ult.

Si funditùs attendimus virtutem Confessionis, ipsa non est instituta (saltem in actu) tanquam necessaria remissioni peccatorum, sed hanc præsupponit; sed propter tria instituta est: 1. sc. ut Peccator innotescat Ecclesiæ tanquam absolutus; 2. ut certa satisfactio, per quam pœna peccati tollitur, à Confessore imponatur; 3. ut pœnæ pars virtute Sacramentalis absolutionis remittatur. Gab. Biel. ib.

Non videtur necessarium, præsertim ubi confitens non indiget informatione —— *pœna quæ hic non solvitur, solvetur in futuro; fient quoque tales salvi, sed non nisi per ignem.* Gab. ib.

rely upon that reed and arm of fleſh, than upon *him* that dyed upon the *Croſs*. Like the Ambaſſadours of *Ptolomæus* and *Cleopatra*, who acknowledged in their Maſters name, *that their Countrey was more bound to the Senate and people of Rome, for their deliverance from a miſerable ſiege, and for the reſtitution of their kingdome in danger to be loſt, than to their own dear Parents, yea, than to the immortal Gods.* Let I ſay their actions be ſcanned, and their intentions thereby diſcerned, and when theſe ends are reſolved to be *neceſſary*, let confeſſion be decreed to be ſo alſo.

Plus eos S. P. Q. R. quàm parentibus ejus, quàm Diis immortalibus debere, per quos obſidione miſerrimâ liberati eſſent, regnum propè amiſſum recepiſſent. Tit. Livius lib. 45. Sect. 13.

3. *Neceſſitas Præcepti.*

But what ſay you to the third neceſſity, which is of *Precept* and Command? Indeed Divine precepts ſhould not be queſtioned but obſerved; Let there be ſhewed any *mandamus* from heaven with a peremptory command for Confeſſion upon ſuch conditions, and we, *ſubmittimus faſces*, will yield the Bucklers, as extremely loth to eſpouſe any contrary opinion to the expreſs word of God. Therefore ſpeak Lord, for thy ſervants would gladly hear. The Lord hath ſaid indeed, *Except a man be born again of water and of the Spirit*; but no where, Except a man repent, and be ſhriven by a Prieſt, *he cannot enter into the kingdome of God.* This is it the School-men and Jeſuites have ſought for narrowly, and are yet to ſeek. And how well they have found it in theſe words, *whoſe ſins ſoever ye remit, &c.* hath in part been diſcuſſed; and *Cajetan* ſaith (but is checked for ſo ſaying) that the *inſtitution* of repentance may there be found, but no *precept.*

Quod Cajetanus in Commentariis ſuper hunc locum aſſerit, inſtitutionem Sacramenti Pœnitentiæ indè haberi, non præceptum, certiſſimè fallitur. Canus Relect. de Pœnit. pag. 899.

A late *Sorboniſt* hath found another Precept; *Thou ſhalt love the Lord thy God with all thy heart*, &c. But how is Auricular confeſſion concluded here? marry thus, *The man that hath loſt the grace of God is by Gods law obliged to recover the ſame, for ſo much as by the commandment he is expreſly tied to love God with*

Tout homme qui a perdu la grace, eſt tenu & obligé de droit divine de la recouvrer:

attendu que pas commandment expreſs, il eſt tenu d'aimer Dieu de tout ſon cœur, Diliges Dominum, *&c. Or celui qui n'a point la grace, n'aime point ſon Dieu, & l'homme pecheur eſt privé de cete grace; il eſt donc tenu de la recouvrer, & il la recouvre en confeſſant ſes pechez au Preſtre.* Pierre Beſs. Careſme, Tom. 2. p. 723. A Paris. 1628.

all

all his heart, Diliges Dominum, *&c. Now that man who is deſtitute of grace loveth no God, and each ſinful man is deprived of that grace; he ought then to endeavour the recovery thereof; and it is recovered in confeſſing his ſins unto a Prieſt.* If this diſcourſe of this *Doctors* were ſound, confeſſion being conſequently inferred, and not expreſly delivered, would fall out to be an *Eccho* of Gods word rather than the word it ſelf. The force of this reaſon (ſaith he) depends upon this ſaying of *Ambroſe*, *No man can be juſtified except he ſhall confeſs his ſin*, but the truth is, the conſequence is very lame, and ſheweth, how wild humane diſcourſe will grow in Sacred Myſteries, except diſciplined by Religion. The ſaying of *Ambroſe* is firm, for Juſtification conſiſteth in the forgiveneſs of ſin, and ſin cannot be forgiven except it be acknowledged; but neither doth *Ambroſe* ſay it ought preciſely to be confeſſed to a Prieſt, nor that confeſſion to a Prieſt is preciſely neceſſary to Juſtification. The Doctors fabrick then hangs very looſly, and if loſt grace may be recovered any other way, it falls to the ground. Verily *Origen* (as we have heard) reckoned up ſeven wayes to remiſſion of ſins, whereof Confeſſion is *one*, then not the *onely* way. And *Scotus* (whoſe argument this is, and from him the Doctor had it) expected that anſwer, *viz.* becauſe another way may be as good to come by grace as this, *ſc.* by the mean of abſolution from a Prieſt; therefore it concludes not this to be the onely way. For if this kind of Confeſſion were the *onely* courſe, and loſt grace could not be recovered but by this means, then it were neceſſarily to be embraced. But now *Scotus* dares not affirm it to be the *onely preciſe way*; he rather commends it for an *eaſie* way, and ſo ready to hit, that we cannot lightly miſs it; for here's nothing (if you truſt him) to bar thee from grace, if thou bar not thy ſelf; bring but *attrition*, which is but the *embryo* of true ſorrow, and a purpoſe to caſt off thy ſins, as a Mariner caſteth out his goods in a tempeſt; yea,

Non poteſt quiſpiam à peccato juſtificari, niſi fuerit antea confeſſus peccatum. Ambr. lib. de Paradiſo.

Sacramentum pœnitentiæ, eſt via utilis, eſt tam n alia utilis, quare non probat iſtam eſſe præciſam ad illum recuperandam—— nulla alia eſt via ità facilis, & certa; hic enim nihil obſtat, niſi ponere obicem ad gratiam; ſolùm requiritur opus exterius cum amotione interioris impedimenti, hoc eſt, habens voluntatem ſuſcipiendi Sacramentum Eccleſiæ, & ſine obice peccati mortalis actualiter ſibi facto, recipit non ex merito, ſed ex pacto divino effectum iſtius Sacramenti. Scotus li. 4. d. 14. Q. 4. Sect. Quantum ad tertium.

give but way onely to the virtue of abſolution, and it will of it ſelf, without any diſpoſition in thee, reſtore grace forfeited, and pardon. A very compendious and eaſie way of gaining ſalvation, wherein the effect of Repentance is gained without repentance; and remiſſion of ſins without contrition; and an impenitent perſon reſorting to ſhrift, and bringing no repentance, reaps there the benefit. O Divine drug! or elſe O Deviliſh Mountebanke! by which Spiritual kind of Coſenage, many are perſwaded that the Prieſts acquittance without more ado is a *Quietus eſt*, and that old ſcores are ſtruck off; and ſo they ſin and confeſs, confeſs and ſin afreſh, treading this maze, and dancing that *Mattacini* ſo long, till a fearful *cataſtrophe* incloſe them: for if this of *Scotus* were true (as God forbid it ſhould) that the *Sacrament of Penance*, without the virtue of Repentance ſhould confer the virtue; very few would be virtuous, and real penitents, but Sacramental onely. A courſe imbraced (I fear) by too many, who run on all the year in ſinning, and think to ſtrike off all by an annual ſhrift; as if that formality were the onely *appennage* of mercy, with the undergoing of ſome petty obſervances, impoſed by the Ghoſtly Father, and thoſe too an Indulgence procured by a little ſilver can diſpenſe with; is not this a goodly argument brought to prove the neceſſity of Confeſſion, that aboliſheth the virtue of Repentance?

There is another reaſon behind which goeth up and down amongſt popiſh Divines, for the neceſſity of Confeſſion, drawn from the nature thereof; a *huge burden*, and is couched thus; we make it our pleaſure, and willingly undertake things delightful and grateful to our diſpoſitions, but not willingly would ſtoop like *Iſſachar* under heavy burdens, except neceſſity caſt them upon us, as deſire of health may ſweeten bitter receipts; *for if any thing of uſe in the Catholick Church may be ſaid to be hard, and heavy, ſurely it is confeſſion; what more moleſtious or burthenſome to Princes, Prelates, and all ſorts of men,*

Si qua res eſt in Eccleſia Catholica quæ gravis ac difficilis videatur, ſine dubitatione ulla Confeſſio eſt. Quid moleſtius, quid oneroſius, quàm ut cogantur etiam viri Principes peccata ſua omnia detegere, quamvis arcana, quamvis turpia, quamvis pudenda? & Sacerdotum judicio ſtare, & multam ab eis impoſitam ſubire? Bellar. lib. 3. de Pœnit. c. 12.

men, than to be constrained to rip up their sins, many times full of shame, of lendness, of horror; and to stand, and submit to the Priests censure, and mercy, in undergoing a fine, or mulct imposed by him? Some great necessity sure there is, else this duty would be out of practice. *I cannot easily believe the Fathers* (saith Bishop *Fisher*) *would have imposed so hard a task upon us, if they had not been throughly perswaded, confession to have been of an Apostolical institution, or else to have been clearly delivered in the holy Scriptures, as a thing exceeding necessary for all kind of sinners.* Thus they. It cannot be denied that *Romish* Confession is an *Egyptian* bondage; nor can it be proved that any such was imposed by the Ancient Fathers, much less to be of Apostolical constitution, and least of all to have any light from the holy Scriptures. Nor is it any wonder that so many stoop their necks and bow their shoulders thereunto, considering that the most ridiculous *religions* consist of the most rigorous *Superstitions*: what austere Idolatry was that for *Baals* Priests, lancing themselves to procure audience? And most unnatural, and cruel Sacrifices those, for Parents to commit their dearest children in the flames to *Moloch*, and to drown their cries in the aires of Musick. Gods desire is for the people to be his servants, whereas the Devil ever makes his servants slaves. Who had seen a Prince of this land, uncover his back, and submit himself to be scourged by *Monks*, would not have complained of vile servitude? *The Scribes and Pharisees laid heavy burdens, and grievous to be born upon the people*; yet none of all these were of God. *Tantùm Religio potuit suadere malorum.* Religion, said I? no, *God sent them strong delusions to believe lies*; they were besotted with a superstitious fear, and so became slaves to the Roman yoke. *Josephus Acosta* relateth a strange Confession observed in *Japon*, thus; "There are in *Ocaca* very high and steep rocks, which

Neque facilè crediderim Patres ipsos hanc usque adeò duram provinciam nobis imposuisse, nisi persuasissimum habuissent hanc exomologesin ab Apostolis institutam, aut in ipsis Scripturis dilucidè traditam fuisse, ceu rem cunctis peccatoribus apprimè necessariam. Roffens. contr. Luther. pag. 132. 2.

Saltabant interim quo pueri in Idolo succenso igne cremabantur, percutientes tympana ne pueri ejulatus audiretur. Paul. Phagius in Cald. Paraphras. in Levit.

Δαίμοσι ῥέξοντες σφετέρας κούρας καὶ υἷας.

Henry 2. *apud* Matth. Paris.

Matth. 23. 3.

2 Thes. 2. 11.

Joseph. Acosta, hist. Indiarum. l. 5. c. 25.

" have pikes on them above 200 fadome high ; One of which, " ſurmounting the reſt for height, and to the *Xambuſis* (a " kind of Pilgrims) terrible to behold ; upon the top whereof " there is a great rod of Iron three fathom long, placed there " artificially ; at the end of this rod is a balance tied, whereof " the ſcales are ſo big as a man may ſit in one of them ; and " the *Goquis* (Devils in human ſhape) command one of the " *Xambuſis* to enter into one of them and there ſit ; forthwith " by an Engine the rod is pendent in the air, and the empty " ſcale is raiſed up to touch the rod whereunto the ballance is " faſtned, the Pilgrim hanging below in the other. Then the " *Goquis* telleth him, that he muſt confeſs all the ſins that he " can remember, with an audible voice ; whereupon ſome of " the hearers laugh, and ſome ſigh. At every ſin mentioned, " the other ſcale falls a little, till that, having told all, it re- " mains equall with the other, wherein the ſorrowful Penitent " ſits : then the *Goquis* turns the wheel, and draws the rod, " and ballance to him, and the empty Pilgrim comes forth. If " any ſin be concealed, the empty ſcale yeeldeth not ; and if the " Pilgrim grow obſtinate, the *Goquis* caſts him down from the " top, where inſtantly he is broken into a thouſand pieces ; but " the terrour of the place is ſuch, that few will conceal any " thing : the place hereof is called *Sangenotocoro*, that is, the " place of Confeſſion. Lo here an exact confeſsion upon a terrible engine full of horror and dread to the party that maketh trial thereof ; and ſhall we ſay that the ballance of *Ocaca* was of divine inſtitution ? the difficulty then of the attempt, and ſtreightnes of the yoke doth not neceſſarily imply the thing it ſelf to be authorized by God, and commended to the Church by the Apoſtles.

If theſe perſwaſions induce not to a neceſsity, what ſay you if one ſhould come from the dead, and preach how neceſſary this duty is ? I cannot ſay ſuch a Ghoſt ſhould of neceſsity be believed. Les us come then to viſions, and revelations ; not ſuch, I fear, as the Apoſtles were, *from the Lord*, but

2 Cor. 12. 1.

λήρους, καὶ φλυαρίας, ſtrong, and ſtrange deluſions. Hearken then to the ſtories. " *Beda* relateth of a Courtier to King *Ethelared*, " whom the King much favoured though his life were diſſolute,

Spec. exemplor. diſt. 2. Sect. 107.

" and

"and often dealt with him to confeſs his ſins, and amend his life;
"eſpecially in a time of his ſickneſs, which he then put off till
"his recovery, as loth to confeſs his ſins at that time, leſt his
"companions ſhould upbraid him as timerous; words of a re-
"ſolute, but not religious heart. Not long after the King
"continuing his viſits, and exhortations to confeſſion; he
"cries out fearfully, that it was too late, and tells his Maſter
"how two comely young men appeared, and offered him a
"little book, and bad him read the few good works that he
"had done; and after their departure, a hideous troop of
"Fiends appeared alſo, and one of them delivered him a book
"of an immenſe volume, containing at large the wickedneſs
"he had done, and bade him peruſe the ſame, ſo challenging
"him for theirs. This Courtier it ſeemes loſt himſelf for not
ſtriking out the *Chirographum* which was againſt him, by con-
feſſion. I wote well this Writer, ſaith Mr *Lambard*, upon
the like occaſion is called *venerabilis*; but when I read this,
and a number of ſuch which make the one half of his work, I
ſay with my ſelf as ſometimes did the Poet,

Fortiter quidem ut ſibi videbatur locutus, ſed miſerabiliter. Beda.

Perambulation of *Kent*. pag. 235.

Quodcunque oſtendis mihi ſic incredulus odi.
What ever thing thou ſheweſt ſo, I hate it as a lie.

That ſtory ſheweth how a man was damned for want of Confeſſion for his ſins recorded againſt him. I can tell you of another that cancelled all ſuch records of ſin by confeſſion; and ſo it is. "A thief (not he upon the Croſs) deſired to enter
"into Religion; the Abbot for his triall, required him to
"publiſh ſolemnly the ſins he had privately revealed. To
"which purpoſe all the Religious of that *Covent* aſſembled in
"the Church: The Convert is by ſome of the brethren led
"along bound, and beaten, clothed in Sack and his head
"powdered with aſhes. In this ſort ready to enter, he is pro-
"hibited by the Abbot, thundring unto him his unworthineſs;
"which ſtrake him into tears, and proſtrate on the earth; then
"upon command he openly confeſſed ſins of that nature, and
"againſt nature, as not fit to be recorded. And that while,
a Religious man amongſt them beheld one with a great ſcroll,
obliterating

Spec. Exempl. d. 2. Sect. 100.

A quibuſdam fratribus vinctus, tractus, cilicio ſacco veſtitus.

Non hominis vocem, ſed tonitrui.

"obliterating, and daſhing out ſuch crimes as he confeſſed. And this, ſaith the Relator, was done to incline ſuch as had not then confeſſed their ſins, to undertake the ſame, *without which no man can come by pardon.* By this viſion I perceive the hand-writing that is againſt us may be blotted out ſome other way, than at Chriſts Croſs onely; and however this *Abbot* might aime hereby to countenance confeſſion, yet the *Trent* Fathers will tell him it was not ſo adviſedly done, to draw a man upon the Theatre; and ſome wrong is offered to private Confeſſion, that the Penitents ſins recorded againſt him, were not then defaced until he came to the publick. The Relation is fetched from *John Climacus* with little difference, to bring Confeſſion into credit, then, as it appeareth by the neglect thereof, but meanly eſteemed, and by many under his charge is little ſet by; *for having many* (ſaith he) *that have not yet confeſſed, wherefore by this example I would ſtir them up to confeſſion.* *Harpsfield Cope* hath ſet forth this ſtory with great applauſe; and tells us full ſadly that the *Portugals* aſſailing a Caſtle in the *Eaſt Indies, came off with great loſs, for not being armed with confeſſion*; and of a certain *Portugal, to whom in the night there appeared a great number of black Cats and Mice,* (impar congreſſus) *very dreadful to ſee to, and ready to have devoured him, had they not been prevented by his prayers to a* CRUCIFIX *hanging in the room, and his vows to be ſhriven with all ſpeed.* I know not how ſuch creatures as Cats and Mice may *Cope* in viſions, otherwiſe they hold little correſpondence, concerning the authority of ſuch *phantaſtick ſhades*, wherewith the writings of *Friers* are repleniſhed, more than with wiſdome and learning: it may be ſaid as the *Turk* did of Papal Indulgences granted by *Pius* II. to ſuch as took armes againſt him, requiring his *Holineſs* to call in his *Epigrams* again; and as *Caſaubon* of the late *interdict* againſt the *Venetian Republick*, that it was *Dirum carmen*; and as *Bellarmine* of *Prudentius* appointing certain holy-dayes in hell for the damned ſouls to reſt from their

Sine qua nullus indulgentiam ſortietur.

Coloſ. 2. 14.

Quia habeo nonnullos qui peccata quidem necdum confeſſi ſunt, quocirca & illos ad confeſſionem hoc exemplo provoco. Climac. Grad. 4. cap. 2.

Nulla priùs peccatorum confeſſione præcunte, graviſſimas negligentiæ ſuæ pœnas experti ſunt,— feles & mures nigerrimi tanto numero támque horribiles noctu apparuerunt. Cop. Dialog. 2. pag. 297, 298.

Hiſtor. & alia impreſſa ante Alcoran. p. 99.

Caſaub. præfat. de libert. Eccleſiæ.

Pœnarum celebres ſub ſtygeſ feriæ. Prudent. Bellar. de purg. l. 2. c. 18. Sect. ad quintum.

their pains, that he did but play *more poetico*. So theſe and many other viſions of this ſtamp, ſeem to me nothing elſe, but the *Poetry* of the Church of *Rome*, or a moral application of pious and uſeful fables.

Thou ſeeſt, good Reader, no neceſſary cauſe why Confeſſion ſhould be ſo neceſſarily urged; and our Church is the more ſparing and tender in impoſing any ſuch abſolute neceſſity upon theſe grounds following: The firſt is, becauſe Auricular Confeſſion hath not been practiſed continually in the Church, but is the daughter and ſucceſſor of that which was publickly ſolemnized. I ſpeak not of Confeſsion in it ſelf abſolutely conſidered, which I have elſwhere laid down as a Divine Ord nance; but of the clancular and privy carriage thereof, to promove ſuch ends as are deſigned in the *Roman* Church. I ſay, Confeſſion ſo underſtood is not of abſolute neceſsity, but of late introduction. Publick *exhomologeſis* was in ancient times held ſuch a ſanctuary for troubled ſouls, that not onely ſcandalous ſinners which were obliged thereunto, but many beſides came in, and confeſſed openly their ſins carried in ſecrecy, and ſubmitted themſelves to that diſcipline; yea, ſome devout Chriſtians not ſtained with incenſing unto Idols, or caſting the holy Scripture into the fire (two ſcandals in thoſe times purged with this diſcipline) guilty onely of leſſer ſcars, and griefs, grew ambitious of undergoing this burden of publick Confeſsion and Penance: and hence it was that many a ſcoffing *Iſmael*, and railing *Doeg* began to exprobrate and deride the Penitents. To this end therefore that the diſcipline might be carried in a diſcreet manner, a prudent *Miniſter* was appointed, to be made acquainted before hand, and by whoſe adviſe the *Penitent* was directed what ſins onely were fit to be opened in publick Confeſsion. And here is the firſt mention of Confeſsion to a private *Confeſſor*, with the occaſion annexed; that he hearing the ſtory of a ſinners life at large, may ſelect ſuch offences onely as ſeemed to him fit

Reaſons why Confeſſion is not of abſolute neceſſity in all caſes, and over all perſons. 1.

Qui de fide majore, & timore meliore erant, quamvis nullo Sacrificii, aut libelli facinore conſtricti—— apud Sacerdotes Dei dolenter & ſimpliciter confitentur, exomologeſin conſcientiæ ſuæ faciunt, animi ſui pondus exponunt, ſalutarem medelam parvis licèt, & modicis vulneribus requirunt. Cypr. l. 2. de lapſ.

Multi verò audientes vel exprobrant, vel irridunt, vel malè loquuntur. Chemnit.

circumſpice diligentiùs cui debeas confiteri peccatum tuum; proba priùs Medicum,—— ſi intellexerit, & præviderit talem eſſe languorem tuum, qui in conventu totius Eccleſiæ exponi debeat, & curari; ex quo fortaſſis cæteri ædificari poterunt, & tu ipſe facilè ſanari, multa hoc deliberatione, & ſatis perito Medici illius conſilio procurandum eſt. Origen. hom. 2. in Pſ. 37. tom. 1. p. 293.

fit for publication. *Be circumſpect* (ſaith *Origen*) *to whom thou art to Confeſs; prove thy Phyſician firſt, and if he ſhall underſtand, and foreſee thy diſeaſe to be ſuch, as ought to be expoſed in the aſſembly of the Church, and there to be cured, whereby peradventure others may be edified, and thy ſelf eaſily healed; this muſt be done upon great deliberation, and skilful adviſe of that Phyſician.* Private ſins therefore brought in private Confeſſion, to hear them by the way, and to adviſe the Penient whether they, or onely ſome of them are fit to be openly known, and in ſuch caſes to direct him further what courſe he ſhould take in publick Penance.

But in proceſs of time this rigour, and devotion melted, and many abſtained from this Confeſſion, as abhorring to publiſh their ſins, and to bring themſelves upon the ſtage: For in *Tertullians* age when this diſcipline was in force, and the Church exerciſed with perſecution, it may ſeem ſtrange that many ſhould be more in fear of ſhame than death, abſtaining more from being *Confeſſors* of their faults, than *Martyrs* for the truth: I ſay the remedy was not as in his dayes, to arme the Penitent with reſolution, for to trample under feet cenſure, and ſhame; but to remit ſomething of the ſeverity, namely, *that the ſin ſhould be confeſſed in private, and buried there; onely the penance impoſed was publickly to be performed; by which the Church gathered, (although ſhe knew it not) that ſome grievous offence or other was committed,* as *Chemnitius* explicateth from *Sozomen*, and the *tripartite* Hiſtory. *Theſe whom you obſerve to do penance* (ſaith Saint *Auguſtine*) *have committed great ſins, as adulteries, or ſome other foul facts*; the penance by them

Pleroſque hoc opus, ut publicationem ſui aut ſuffugere, aut de die in diem differre, pudoris magis memores quam ſalutis. Tert. de pœnit. c. 10.

Ut ſecretò confiterentur Sacerdoti, qui licèt crimen illud in facie Eccleſiæ non proderet, injungebat tamen delinquenti publicam pœnitentiam, ut ipſo facto in genere coram Eccleſia confiteretur, & declaret ſe grave aliquid commiſiſſe. Chemnit. ex Sozom. in hiſtor. Tripartit. l. 9. c. 35.

Illi, quos videtis agere pœnitentiam, ſcelera ſua commiſerant, aut adulteria, aut alia immania facta. Aug. l. 1. de ſymb. ad Catechum. c. 6.

them performed convincing them of hainous sin openly, though not evidencing the same unto all. Thus the Church became contented with *publick penance*, and remitted the confession of the sin unto private ears; howbeit the publick detection of sin was left off earlier in the *Greek* Church, than in the *Latin*; for in the *East*, the persecution under *Decius* was no sooner blown over, but that the Church appointed a discreet *Presbyter* to receive Confessions, that Penitents might resort unto him, and interest his bosome with their offences; out of which he was to select such, and prepare as he thought meet for the publick, and conceal the rest; and herein his office consisted. The substituting of this Officer is witnessed by *Socrates*, and *Sozomen* both, whereby the *penitent* was not as formerly left to his choice of what Physician he pleased, but confined to that *Penitentiary* the Church had ordained; and this is that *addition*, viz. the election of one certain *Penitentiary*, which those Historians note to have been made unto the *penitential Canon*. But whether this *Penitentiary* was taken to receive Confession of all sins, and conceal them all, onely imposing publick Penance, or to discern what sins should publickly be rehearsed, and what not, can hardly by the light of story be discerned: for the former opinion, namely, that none of the sins confessed were to be revealed, serveth that requisite quality that he should be ἐχέμυθος, one that could lay his hand upon his mouth, and say nothing. And for the later, *scilicet*, that some sins were revealed, appeared by the confession of the vitiated Matron, so foul, that it caused the Church to stop the mouth of all publick Confession ever after. My thoughts lead me to this issue, that the *Primitive Penitents* were too forward to confess publickly more than needed; therefore it was ordained that they should confess in private first, and then if any of their sins were deemed fit by the *Confessor* to come abroad in publick, they were admitted to that publick Medicine; whereas the succeeding Penitents were too remiss in publick

Οἱ ἐπίσκοποι τῶν ἐκκλησιῶν κάνονι τὸν πρεσβύτερον τὸν ἐπὶ τῆς μετανοίας προσέθεσαν. *Socrat. hist. l. 5. c. 19.*

Episcopi hanc προσθήκην Canoni adjecerunt, ut Presbyter bonæ conversationis, prudens, & ἐχέμυθος, ad hoc ordinaretur, ut lapsi ad illum accederent, ipsi confiterentur peccata. Chemnit. ex Sozomen. Exam. p. 192.

Confeſsion, and needed the ſpur; inſomuch that offences of that nature as needed publick expiation, and diſcovered upon a private hearing, were reſerved for the Theatre, and they obliged to publick recital, and penance. And when this alſo was taken away upon the Matrons ſtupration, and the Church would hear no more of ſuch matters; without doubt the Confeſsion and Penitentiary too were then abrogated.

In the *Latin* Church the diſcipline was on foot till *Leo* I. who was the firſt that exiled the ſame, and ſet up Auricular Confeſsion in its ſtead. In whoſe dayes a writing, the contents whereof were particular ſins, was exhibited by the Delinquents to be publickly read in Churches; the ſame was attempted for private confeſsion not long ſince; and as that courſe was broken off by *Leo*, ſo this attempt by *Clement* VIII. who condemned the ſame *as falſe, temerarious, and ſcandalous, to confeſs by deputation, or writing, and receive abſolution from a Prieſt not preſent.* The injunction of *Leo* followeth; *Let not a confeſſion of ſeveral ſins conceived in writing be publickly rehearſed, ſeeing it may ſuffice that the guilt of mens conſciences be declared in ſecret Confeſſion to the Prieſts alone: for although the fulneſs of faith may ſeem to be laudable, which for the fear of God doth not fear to bluſh before men; yet becauſe all ſins are not of that nature, that Penitents may not be afraid to publiſh ſuch of them, as require repentance; Let ſo inconvenient a cuſtome be removed, leſt many be driven back from the remedies of repentance, whileſt either they are aſhamed, or afraid to diſcloſe their deeds before their enemies; whereby they may be drawn within the peril of the laws. For that confeſſion is ſufficient which is offered firſt*

Declarat non licere per literas ſeu internuncium Confeſſario abſenti peccata Sacramentaliter confiteri, & ab eodem abſolutionem obtinere. Caracalla *vit.* Clem. 8. in Platinæ *ſupplem.*

Ne de ſingulorum peccatorum genere libellis ſcripto profeſſio recitetur, cúmque reatus ſufficiat conſcientiarum ſolis ſacerdotibus indicari confeſſione ſecretâ. Quamvis enim plenitudo fidei videatur eſſe laudabilis; quæ propter Dei timorem apud homines erubeſcere non veretur, tamen quia non omnium hujuſmodi ſunt peccata, ut ea quæ pœnitentiam poſcunt non timeant publicare; removeatur tam improbabilis conſuetudo, ne multi à pœnitentiæ arceantur remediis, dum aut erubeſcunt, aut metuunt inimicis ſuis facta ſua reſerare, quibus poſſint legum conſtitutionibus percelli: ſufficit enim illa Confeſſio, quæ primùm Deo offertur, tunc etiam Sacerdoti, qui pro delictis Pœnitentium precator accedit; quòd tum demùm plures ad pœnitentiam poterunt provocari, ſi populi auribus non publicetur Conſcientia confitentis. Leo Epiſt. 80. ad Epiſcopos Campaniæ, &c.

firſt unto God, and then unto the Prieſt, who cometh as an Interceſſor for the ſins of the Penitent; for then at length we may be provoked to Repentance, if that the Conſcience of him that confeſſeth be not publiſhed to the ears of the people. From this teſtimony of *Leo* we may obſerve, 1. That to open confeſſion of ſecret ſins, ſecret confeſſion ſucceeded in the room thereof. 2. We may obſerve alſo the reaſons of this alteration, *viz.* fear and danger of the law, which accompanied the former practice, and retarded many from the ſame; to remove which impediments it ſelf alſo was removed, or rather changed. 3. And laſtly, that the *manner* of Confeſſion, be it *private*, or *publick*, is but a Church-conſtitution, and the law thereof but temporal, and may be changed at the diſcretion of the Church; as that ancient diſcipline ſo highly extolled by the *Fathers*, yet by *Leo* is removed as an unprofitable cuſtome, and ſubject to divers inconveniences; and notwithſtanding his edict, the times may come when the ſame may be fancied again, and private Confeſſion give way thereunto. Private Confeſſion then is not an ordinance of abſolute neceſſity, the thing to be demonſtrated. And therefore that conjecture of *Beatus Rhenanus* (for which his mouth is ſtopt by the *Index expurg.*) is more than probable, *that clancular confeſſion now in uſe took its beginning from the publick, by the voluntary devotion of men, that of ſecret ſins there might be held a ſecret confeſſion; for we do not read that of old it was any where commanded.*

Ne quis admiretur Tertullianum *de clancularia iſta admiſſorum confeſſione nihil loquutum, quæ quantùm conjicimus, nata eſt ex iſta exomologeſi per ultroneam hominum pietatem, ut occultorum peccatorum eſſet & exomologeſis occulta; nec enim uſquam præceptam legimus.* B. Rhenan. Arg. lib. de Pœnit. pag. 11. edit. Franckeræ. 1597.

And this is our firſt ground that Private Confeſſion is not of ſupreme neceſſity. The ſecond is founded upon a decree of *Nectarius* ſometimes *Patriarch* of *Conſtantinople*, and immediate Predeceſſor to Saint *Chryſoſtome*, by which act, upon an occaſion of infamy drawn upon the Clergy by the confeſsion of a Gentlewoman defiled by a Deacon in the principal Church of the Imperial City, it was thought fit the ſame ſhould be aboliſhed, and every one left to the liberty, and examination of his own conſcience, in reſorting to the bleſſed Sacrament: 2.

Nectarius and his act for aboliſhing of Confeſſion.

Socrat. lib. 5. cap. 19. vide Sozom. lib. 7. c. 16.

the Narrative is thus in *Socrates*; *It ſeemed good unto the Church to take away the office of ſuch Prieſts as were appointed throughout every Church to receive Penitents, after the Confeſſion of their ſins, into the company of the faithful. The occaſion of the removal by* Nectarius *was*; *A Noble woman came unto the Prieſt, whoſe office it was to hear penitents, and confeſſed orderly the ſins ſhe had committed after Baptiſme, the Prieſt injoyning her to bring forth the fruits of Repentance: As ſhe continued longer in ſhriving, ſhe accuſed herſelf of another crime, and declareth, that a certain Deacon of that Church had abuſed her body; at which the people being much incenſed, and the Church defamed, the Biſhop upon the advice of* Eudæmon, *a Miniſter of that Church, took away the function of the ſhriving Prieſt, and granted free liberty to every one (as his conſcience ſerved him) to become partaker of the holy myſteries.* Thus far *Socrates*, profeſsing withall that he could not well tell what to think of *Eudæmons* adviſe in this behalf, whether it would ought avail the Church or no, or be a means that ſins eſcape without juſt reprehenſion: his thoughts he ſhould have kept to himſelf; for an hiſtorian muſt ever conceal his affections, and never the truth, adhering to the verity of the fact, and leaving the cenſure unto others. It cannot be imagined into how many ſhapes the Divines of *Rome* turn themſelves, to turn off, or to turn away this decree: ſome condemn this *Patriarch* for condemning the ſame, *although we read* (ſaith Vehe) *that* Nectarius *abrogated this cuſtome, yet this diſproveth not, but that it might be of divine right; for not every thing that is done, is juſtly done.* Our *Cope* inclineth to this opinion, that the words of the ſtory favour the taking away of confeſsion, but then tels us withall, that *Nectarius* did as much hurt to the Church by unbridling this diſcipline, as *Novatus* did by locking up the mercy of God with his ſeverer key. *If* Nectarius (ſaith he) *had abrogated private confeſsion, and opened the gap to every man with unwaſhen hands, and ſouls, to have free*

Quamvis legatur abrogaſſe hanc conſuetudinem, hoc tamen non probat eam non eſſe juris divini; non enim omne quod fit, juſtè fit. M. Vehe, tract. 6. de Confeſſ. c. 7.

Si Nectarius *privatam confeſsionem abrogavit, & illos* (quod dicitur) *non tam manibus, quàm animis ad corpus Chriſti accipiendum ingerendi ſe quibuſlibet aditum patefecerit, (quod ipſa fortè verba ſi generaliter accipias, præ ſe ferunt) is non minùs Eccleſiæ nimiâ illâ licentiâ, quàm immodicâ illâ ſuâ ſeveritate incommodaſſet.* Cop. dialog. 2. p. 294.

acceſs

access to receive the body of Christ, (which peradventure the words if you take them generally may seem to import) he had prejudiced the Church no less by that excessive licentiousness, than Novatus *had done by his immoderate severity.* Against these men we oppose the credit and authority that *Nectarius* had with the Churches of God; for they were so far from imagining any detriment to arise unto the Church by this decree of his, that they became all of his minde. *The Catholick Bishops of those times approving and ratifying the same; so* Sozomen: *with the heretical conventicles it* (the use of Confession) *was retained, but in the Churches of the* Homousians, *or Orthodox believers* (saith Socrates) *it was antiquated.* Of whose side then are they which so sharply rebuke *Nectarius? (a)* Another rank of them seem to embrace the act, but with a limitation, that it was the *publick confession and penance* which he abrogated, and not private confession, but the *addition* to the *Penitential*, which the *Patriarch* repealed; and that was the erection of a *Penitentiary* to receive Confessions, and unfold some sins unto the Bishop (if needful) that such might be ripped up in publick confession; and this discipline as an *appendix* to the former, was in opposition to the rigorous hand of *Novatus* suppressed. But *Bellarmine* shall *cope* with *Harpsfield*, and tell him that cannot be, because a Penitentiary having heard confession in private, his mouth is so locked up, that he cannot under any pretence reveal any sin so revealed, unto the Bishop, or to his *Holiness* himself, though he should command it, *it being against the law of nature, and Apostolical rule:* the *(b)* Cardinal then hath restrained the story to these three positions, and bounds: 1. The first, that notorious Penitents, and publick offenders were subject to this penitentiary onely; and that sinners for sins committed secretly might address themselves in confession to other Priests. 2. The second, that if any private sins, and conscious to the sinner onely, were confessed to this Penitentiary, he was not bound to detect them, but had his lips sealed up to secrecy. 3. And lastly, That publick sins onely and such as were known aforehand, were by his command rehearsed by the *Penitents* before the congregation, and publick penance undergone for them. Against these fancies of the Cardinal,

Ἐπηκολούθησαν δὲ χεδὸν οἱ πάντες ἐπίσκοποι. *Lib.* 7. *c.* 16.

(a) Harpsfield *suprà.*

Ista revelatio est contra jus naturæ, & Apostolicam regulam. l. 3. de pœn. c. 14.

(b) *Ibid.*

dinal, I demand, If publick ſins, and ſuch as are come abroad into the world are here onely meant, what need open ſins to be opened in ſecret to a *Penitentiary?* and why could not the Church proceed to cenſure notorious ſins, without that under-hand detection? And what will this *Jeſuit* ſay to another, a greater Antiquary than himſelf, *Petavius?* who comes roundly off, and tells us there was never any ſuch thing as publick confeſſion; that neither publick nor private ſins were openly confeſſed, either by the Penitents in their own perſons, or recited out of a ſcroll by the Prieſts, as generally hath been ſuppoſed; from which common *tenet he profeſſeth his earneſt diſſent, nor can he be brought to imagin that there was ever any ſuch law in the Church at any time, which decreed that ſins ſhould be publickly pronounced;* and further informes us how *that jingle of publick confeſſion was ingeniouſly deviſed by writers on his ſide, to avoid the engines, and ſhocks of heretical arguments; being driven to that ſtrait as to be able to come off no other way.* We will not loſe time to examine the grounds of this aſſertion; but taking publick Confeſſion for granted, and ſuppoſing thoſe ſins publick in themſelves to be rehearſed in a private way; we ſay according to their doctrine, they remain ſhut up under the ſeal, becauſe depoſited in confeſſion, and though otherwiſe known, yet the Penitentiary is put to ſilence; and the uſe, *viz.* detection of ſins capable of publick penance, for which the Penitentiary was ordained, is quite and clean taken away. No wonder then that in *Bellarmines* opinion, it is not certainly known what his function was. Furthermore, be his function what it will, it is manifeſt that both he and it were done away; but this ordinance, *viz.* Publick ſins to be cenſured with publick penance, was never aboliſhed, either in the *Eaſt* or *Weſtern* Churches. Likewiſe the *Matrons* ſin with the *Deacon* was committed in private, and yet openly revealed; publick confeſſion in the Church was not then of publick ſins onely. And laſtly, if none were to recourſe unto the *Penitentiary* except publick ſinners, and that for their publick offences,

A quibus omnibus ego vehementer diſſentio; nec adduci poſſim ut exiſtimem legem ullam in Eccleſia fuiſſe unquam ejuſmodi, quæ peccata proferri publicè decreverit. D. Petav. animadverſ. in Epiphan. hær. 49. pag. 246.

—— *commentum publicæ confeſſionis ingeniosè ac ſolerter excogitárunt, quia alium exitum difficultatis expedire non poſſint.* Ib.

Quæ autem eſſet functio Presbyteri non eſt omnino certum. Bellar. ſuprà.

fences; to what end was it ſo ſpecially required that he ſhould be ἐχέμυθος, no blab of his tongue? What was it *Nectarius* did then in this behalf? Marry (ſaith the *Cardinal*) *the whole ſtory crieth it out, how not private but publock confeſſion was abrogated by him*: how deaf then were thoſe Divines (though otherwiſe of a quick ear) that heard not this cry? *I am not ignorant* (ſaith he) *that* Thomas Walden *was of this mind, that he ſuppoſed confeſſion ſimply and abſolutely to be aboliſhed by* Nectarius; *but I cannot grant this, becauſe* John Chryſoſtom *clearly defended the ſentence of* Nectarius. Then whatſoever herein was provided by *Nectarius*, the ſame was protected by Saint *Chryſoſtome*; and *Thomas Walden*, though a *Tranſalpine* man, was as choiſe in his judgment as the *Cardinal*; no more could it lie hid from him, that *F. Walden* ſtood not alone in that opinion, for *Canus* bears him company thus; Nectarius *predeceſſor to S.* Chryſoſtom, *took ſecret confeſſion clean away, as* Sozomen *delivered in that chapter; wherefore his ſucceſſor Saint* Chryſoſtom *would make no words of this auricular confeſſion to the people, becauſe the ſcandal was not yet laid, occaſioned in the Church of* Conſtantinople, *by the means of private Confeſſion.* For which ſaying he is perſtringed in the *Colen* edition, *Anno Dom.* 1605. with a note clapt in the Margin, where the Reader is informed, that *John Heſſel, a famous Divine, hath look'd into the ſtory more accurately, who delivering his opinion to the Fathers in the Trent Council, learnedly demonſtrated from the context of* Sozomen *it ſelf, that it was not auricular confeſſion, but an appendix thereof, that is, the publick recital of ſins upon the Theatre, made by the*

Tota narratio clamat non auricularem, ſed publicam confeſſionem à Nectario abrogatam. Bellar. ib.

Non ignoro Thomam Waldenſem *Tom.* 2. *c.* 141. *in ea ſententia fuiſſe, ut exiſtimaret à* Nectario *confeſſionem ſimpliciter abrogatam fuiſſe —— ſed non facile id concederem, quòd* Neſtarii *ſententiam* Jo. Chryſoſtom. *apertiſſimè tueatur.* Bellar. ſuprà.

Nectarius *anteceſſor* D. Chryſoſtomi *confeſſionem ſecret m de medio ſuſtulerat, ut illo capite* Sozomen. *tradit: quamobrem* Chryſoſtomus *Nectario ſuccedens, de confeſſione hac auriculari populo verba facere noluit; quia enim nondum ſcandalum ſedatum erat, quod in Eccleſia* Conſtantinopolitana *per occaſionem ſecretæ confeſſionis fuit exortum.* Can. Relect. de pœnit. part 5. pag. 897.

Occultiùs locum illum hiſt. Trip. inſpexit Jo. Heſſels, *& ipſe eximius Theologus, qui in ſententia ſua de hoc* Sozomeni *loco Patribus Concilii Trid. exhibita, eruditè ex ipſo contextu Sozomeni oſtendit, à* Nectario *non auricularem cònfeſſionem, ſed eius appendicem quandam, h. e. publicam illam peccatorum recitationem fuiſſe ſublatam; quæ fiebat à communi quodam Pœnitentiario coram univerſo populo, velut in Theatro quodam.* Nota in Margine.

Penitentiary

Penitentiary before the face of all the people, &c. By warrant of which *appendix* it appeareth, that the *Penitentiary* before the decree of *Nectarius* might break the ſeal, and publiſh what ſins he pleaſed; a thing that egregious Divine muſt take heed of, leſt by avoiding one rock he daſh upon another. I know not with what eyes, or through what *perſpective Heſſel* might view the relation, to blunt *Vehes* ſight it appeared otherwiſe; *Although* (quoth he) *the narration be mixt of ſolemn and private confeſſion, notwithſtanding ſeeing it is ſaid, how a Prieſt was choſen that could keep ſecret, it is very clear that this appertained not unto publick but private Confeſſion.* Add hereunto Biſhop *Fiſher*, a Prelate to whom *Rome* can take no juſt exception; who upon thoſe words of *Sozomen*, *It ſeemed good unto the ancient Biſhops that ſins* (a) *ſhould be opened upon a Theatre, in the preſence and audience of all the people within the Church*; and to this purpoſe a Prieſt of upright converſation, that could keep counſel was elected, and appointed to hear ſuch confeſſions, writeth thus; *Some man may object this is meant of publick confeſſion; to whom we anſwer, that it cannot be ſo meant, ſeeing the Prieſt himſelf was commanded to keep it ſecret; for how could that be kept ſecret that was diſcerned by publick confeſſion? But another will ſay, why then hath* Sozomen *written, It ſeemed good unto the ancient Biſhops, that ſins ſhould be publiſhed upon the Theatre, and before the aſſembly? Truly to this end, that the Penitents ſhould not reſort unto the Prieſts within private walls, where ſcandal might ariſe, eſpecially upon the approches of women, but publickly in the Church, not ſo as if they ſhould there manifeſt their ſins unto*

Licèt mixtim ibi ſermo ſit de ſolenni & privata confeſſione, tamen cùm dicitur electum eſſe Sacerdotem ſervantem ſecretum, apertè monſtratur, hoc non ad publicam pertinere confeſſionem, ſed ad clancularium. Vche tract. de Conf. 6. c. 4.

(a) *Ut peccata publicè recitarentur, al: ut non recitarentur, ita vertit* Chriſtophorſ. *ſequens* Caſſiodorum & Nicephorum. *Videſis* D. Petav. animad. in Epiphan. p. 242.

At objectabit fortaſſè quiſpiam, quòd hoc de publica confeſſione ſcriptum ſit; Cui reſpondemus, id fieri non poſſe, cùm ipſe Presbyter teneatur ſervare decretum (*lege* ſecretum;) *nam quomodo ſecretum ſervare potuit, quod fuit publica confeſſione decretum? ſed dicet alius, quid ergo* Sozomen. *ſcripſit*, viſum antiquis Pontificibus ut in Theatro, &c. *ob id nimirum ut confeſſuri nequaquam ad Preſbyterum in privatis ædibus accederent, undè potuerint offendicula oriri, & maximè feminis confeſſuris—— ſed publicitùs in Eccleſia; non tamen ità quòd illi publicè delicta ſua cunctis manifeſtarent, ſed uni Presbytero tantùm, atq; id clanculum.*

unto all, but to the Prieſt alone, and that privately. So the *place* of confeſſion was to be publick not the confeſſion it ſelf, which was privately received. This Biſhop proceeds, informing us, *That publick ſinners reſorted not unto the Penitentiary, but to the Biſhop, and by him were ordered. But ſuch as confeſſed privately to the Prieſt, at his hands received penance onely.* Thou ſeeſt plainly that in this Doctors opinion private confeſſion was hereby meant, and his reaſons for the ſame; and mayeſt further ſee, how well theſe *Cardinals* agree. It was publick confeſſion of publick faults (ſaith *Cardinal Bellarmine*;) Publick confeſſion could not be here meant, ſaith *Cardinal Fiſher.* This Prieſt was appointed for publick ſins onely, ſaith *Bellarmine*; Publick ſinners came not to the Prieſt, but to the Biſhop, ſaith *Fiſher.* Thus God confounds their tongues that build *Babel.* Well, *Fiſhers* concluſion is, that *Nectarius* aboliſhed this *Penitential Presbyter, and left every man to his own conſcience; which could not be underſtood of publick ſins, (for they ſtill were puniſhed in the Church) but of private faults onely.* How apparently falſe then is the aſſertion of the *Cardinal Jeſuit*, viz. *I conſent that* Nectarius *aboliſhed publick, not private confeſſion*; and of another *Jeſuit, that the one was not, and the other was not aboliſhed, but publick penance onely*; may appear by the diſcourſe of this Cardinal Biſhop, and Pope-Martyr. And if none of theſe evaſions will ſerve, *Bellarmine* is not ignorant of another ſtarting hole, *ſc.* to elevate the faith of the *Hiſtorian* and call his credit into queſtion; a ſhelter never fled unto but in deſperate ſtormes. The truth is, by the ancient *Canons* hainous ſins were onely ſubject to the cenſure of this diſcipline of vulgar confeſſion, (the confeſſion then onely frequented.) Others moved with devotion, ſubjected themſelves thereunto without ſufficient cauſe; which to redreſs, the *Fathers* exhorted the people not to go ſo confuſedly to work, but to conſult with their ſpiritual Phyſicians, what

Publici pœnitentes non ad hunc Presbyterum, ſed ad Epiſcopum acceſſerunt, cujus ſententia jejuniis, &c.—— at illis qui Presbytero privatim confitebantur, ſecundum uniuſcujuſque culpam, Presbyter ipſe taxavit mulctam. Roffenſ. contr. Luth. art. 8. p. 137. 1.

Presbyter iſte ſolis publicis pœnitentibus præpoſitus.

Nequaquam pro publicis criminibus intelligi debeat, quæ ſemper publicè vindicabantur,—— ſed pro peccatis admiſſis duntaxat. Id. ib.

Publicam pœnitentiam ſuſtulit, non confeſſionem. Petav. Doct. temp. lib. 13. part. 2. p. 755.

Scio quibuſdam viſum fuiſſe totam hanc hiſtoriam eſſe confutatam à Socrate. *Bellar. ſuprà.*

diseases were fit for that publick cure; and at length a certain *Priest* was appointed, to whom they were to resort, and he upon private hearing presented the Church with such sins as were worthy of publick notice; and this was the onely practick of Confession in *Nectarius* time, consisting in the private audience of sin, with reference to the publick censure: which was damn'd by his decree, and every man left to the judgment of his own conscience, which could not be, if private confession had been still kept on foot, and the sinner subjected to the censure of any Ghostly Father. Which abrogation then of confession simply considered, however it was carried in the dayes of that *Patriarch*, sheweth the form and prescript of confession used, and praised by the Ancients, to have been *Canonical* rather than *Divine*; belonging to the external discipline of the Church, (which upon just occasion might be altered) and not *Sacramental*, and of perpetual right, or absolute necessity; which is the *Helen* the *Jesuits* pretend unto, and by us in all cases denied.

Συγχωρῆσαι δὲ ἕκαστον τῷ ἰδίῳ συνειδότι. *Socrat.*

Confession put out of the Church by *Nectarius*. An. Dom. 390. *Period. Jul.* 5103. *utriusq;* ☉. 7. *Cycli* ☾. 11. *Indict.* 3.

3. Confession of no use in the Greek Church.

Our last conjecture that Auricular Confession in the sense and practice of the Church of *Rome*, is not of absolute necessity binding all, and in all cases, is the cessation, or rather not admission thereof in the *Greek* Church; for the decree of *Nectarius* inhibiting the use of the then received confession, (such as it was) suspended the practick thereof in general, for there occurs not in *Damascenes* tract *De orthodoxa fide*, the least impression thereof; and therein are treasured the principal doctrines, or doctrinal principles in Christianity, so it seems to have gone out of the Church, like a ship upon the waters, leaving no tract behind. Insomuch as *Gratian* citing the *Penitential* of *Theodorus* Arch-Bishop of *Canturbury*, (which in truth was none of his, and no whit resembling an ancient copy thereof to be seen in Sir *Robert Cottons treasury*; but a *Canon* of the Council of *Cauvillon*, celebrated *Anno* DCCCXIII) makes it an opinion of that Church, *that sins were to be confessed unto God onely*. I am not ignorant that *Bellarmine* would perswade us that *those words* (ut Græci) in Gratian, *were by an*

Quidam Deo solummodò peccata confiteri debere dicunt, ut Græci. Grat. dist. 1. de Pœnit. c. ult.

Videtur irrepsisse in textum ex margine, & marginalem annotationem imperiti alicujus fuisse, qui ex facto Nectarii *collegit, sublatam omninò fuisse confessionem apud* Græcos. Bellar. l. 3. de Pœnit. c. 5.

unskilful

unskilful hand first set in the Margent, and thence crept into the text, upon a surmise, that the fact of Nectarius *had altogether abandoned confession from that Church*; his reasons for this conjecture are so plumbeous, and little worth, as not worthy either of repetition, or refutation; for *Ivo* that imposed decrees before *Gratian*, hath the same: nor was the *gloss*, or any *Canonist* ever so nasute, as to smell out that intrusion in the decrees. Yet the *Gloss* draws an argument from hence against the Divine authority of Confession, *because the Græcians denied it for necessary, as their practice sheweth, in wholly abstaining from the same; and necessary it had been, had it stood upon divine precept.* For no Church may justly cast that forth of doors, once brought in upon divine injunction: and *Scotus* in way of answer thereunto seemes first to grant some such thing, with this protestation; *That the* Græcians *since their departure from the Church*, (that is since they disclaimed all agreement with *Rome*) *have omitted many laudable customes, and might leave out confession, though laudable, and necessary; but tells us withall, that it is not certainly known how they use not confession, neither any Doctor taxing their abuses, reprehended the want thereof in particular.* All which might well be, as reputing that want in those dayes of so small a trespasse, as not to be taken notice thereof, or not deserving any reprehension; to which later conjecture *Canus* consenteth. *Theodorus* delivereth (saith he) *that the Græcians held sins to be confessed unto God alone, even as Baptism began not immediately upon Christs death to be a necessary mean to salvation; but at such time as the*

Ivo decretal. part. 15. c. 155.

Glossa *tale argumentum innuit pro sua opinione, confessio non est necessaria apud Græcos; esset autem necessaria, si præceptum de ea esset authoritate Scripturæ.* Scotus.

Respondeo, posito quòd non sit apud eos talis consuetudo, multas alias laudabiles consuetudines omiserunt, quò ab Ecclesia recesserunt; & ità istam non solùm laudabilem, sed & necessariam potuerunt omittere. 2. sed nec notam quòd non confiteantur, nec hoc alicubi aliquis Doctor scribens contra eorum abusiones, exprimit. Scot. lib. 4. dist. 17.

Theodorus *dicit* Græcos *existimare soli Deo esse confitenda peccata; quemadmodum itaque Baptismus non statim à passione Christi cœpit esse medium necessarium omnibus ad salutem, sed post sufficientem Evangelii & Baptismi evulgationem; ità & Confessionis Sacramentum ex eo tempore cœpit omnibus hominibus esse necessarium, etiam de peccatis secretis, quo sufficienter promulgatum est. Quo fit ut Græci ante plenam evulgationem, sine peccatorum confessione occultorum salvari potuerint.* Canus, Relect. de Pœn. part. 5. p. 897.

Goſpel, and Baptiſme were ſufficiently divulged: So the Sacrament of Confeſſion for ſecret ſins, from that time forward began to be neceſſary for all men, when it was ſufficiently promulgated; whence it comes to paſs that the Gracians before plenary publication might be ſaved without confeſſing their ſecret ſins. The Greeks without all peradventure are beholding to *Melchior Canus* for this excuſe, that they may be diſpenſed and born withall for not frequenting of Confeſſion, becauſe the neceſſity of that practick hath not yet been ſufficiently cleared unto them. But is it not ill done of the *Jeſuits*, thoſe Apoſtolical men, that take upon them the converſion of Nations, ſo far to neglect their neighbour Chriſtians all this while, as not to clear unto them a point of ſuch importance? for the *Neſtorians* (a wild ſlip of that tree) know not yet *extreme unction*, or *confeſſion*, and the *Jacobites* in *Syria*, *Paleſtina*, *&c.* of which ſect is the preſent Patriarch of *Jeruſalem*, *confeſs their ſins unto God onely, and not unto the Prieſt*; *and (as others record) but very ſeldome, ſo that many communicate without auricular confeſſion:* and how much it is prized by a principal member in that Church at this day, may be in part diſcovered under the hand of *Cardinal Bardini* to a *Jeſuited Greek*, bred in the College at *Rome*, named *Cannachi Roſſi*, concerning the *Patriarch* Cyrill, *Anno Dom.* 1627. whole depoſition the *Jeſuites* laboured, for not acknowledging the *Roman Supremacy*; wherein amongſt other accuſations charged upon him, the fourth inſtruction is;

Purchas Pilgrim. part 3. pag. 38. Brierwood Enquiry. pag. 153.

Di lui ſiamo aviſati che nega —— la neceſſita della confeſſione auriculare, & lo Spiegare in eſſa li peccati della mente, & Che in loco di lei haveſſe introdotto una certa confeſſione fatta a Dio publicamente con parole generali. Turkiſh Hiſtor. p. 1520.

Of him we are adviſed that he denieth the neceſſity of Auricular confeſſion, and the ein to diſplay the ſins of the mind; and that he hath brought into the place thereof a certain kind or forme of confeſſion made publickly unto God in general words. It ſeemeth by this paſſage that the modern Churches of *Greece* bear no good will to auricular confeſſion.

The neceſſity of Confeſſion ſtated.

The neceſſity then cannot be ſo forcing as *Rome* imagineth; what then, will you leave it to each mans diſcretion to be uſed, or forborn, as he ſhall think fit? So to leave it, were in effect to leave it off. Our corrupt natures reſtrained and kept

kept in, ſet but at a little liberty become licentious. The bending twig no ſooner up, but declines unto the other ſide; and there can be no reaſon why a natural man is ſo much in the extremes, but b cauſe virtue ſtands in the middle. The experience of our times ſhews how ill a keeper mans diſcretion hath been of Confeſſion, as quite and clean to looſe the truſt repoſited; he had good reaſon therefore that ſaid, *Such as go about to make this law free, endeavour to remove the ſame altogether out of the Church; for if once this freedom be believed, and received, what man will ſubmit his ſhoulders willingly to this burden? although burden it is none, but a wholſome medicine for a languiſhing ſoul.* I cannot think this duty hangs ſo looſe as to depend upon the *meer motion* of every *Penitent*, and yet am far from imagining the law thereof to be ſo tyrannical, as to be obtruded upon the conſciences of all men upon little or no occaſions. To let bloud in ſome diſeaſes (ſaith an eloquent Phyſician) is no new thing; but that there ſhould be ſcarce any diſeaſe wherein we ſhould not bleed, is (ſaith he) a ſtrange and new faſhion. The ſoul-Phyſician may take aim by him for the body, and heal ſome ſins, as he doth not all maladies by letting out of bloud, and corruption; and if repentance be the *Antidote* againſt ſin, and confeſſion one of the *ingredients*, the uſe muſt depend as much at leaſt upon the advice of the Spiritual Phyſician, as upon the voluntary inclination of the ſick patient. God gave a command to confeſs unto the Prieſt, that we have heard; nor that it was ceremonial are we able to prove. The Miniſters of the Goſpel are enabled with power to *remit* and *retain* ſins, and their lips preſerve the *word of Reconciliation* for diſtreſſed conſciences, that's clear; and as they are to preſcribe the remedy, ſo is the penitent to open the diſeaſe. The Apoſtle heard ſins confeſſed unto him, and rebuked not thoſe that made them. The ancient *Fathers* ſtood much for the ſame, as a *profitable* mean at the leaſt, to procure remiſſion and pardon. And ſhall a duty ſo commanded, ſo advanced,

Qui legem hanc liberam facere contendunt eam penitus de Eccleſia tollere moliuntur; hac enim libertate creditâ, & receptâ, quis ſibi obſecro hanc ſarcinam imponat ultrò? etſi ſarcina non ſit, ſed ſaluberrima animæ langueſcentis medicina. M. Vehe. Aſſert. ſacr. Axiom. tr. 6. c. 1.

advanced, ſo extolled, be of ſo thin and poor eſteem, as to be blown away upon each mans fancy? as we are taught better things, ſo we hope for better. And although the *Reformed* Church well weighing the abuſes wherewith the ſame was incumbered, (which begat a diſtaſte and diſlike of the thing it ſelf with moſt men) was dully patient, and moderate at the conniving, and forbearance thereof, as loth to preſs its uſe too much upon ſqueaſie ſtomachs, but onely to make it their *Phyſick*, that refuſed the ſame for their ordinary *Diet*: Yet ſeeing in theſe *Solar* dayes of ours, where moſt men pretend ſo much to illumination, as able to ſtrip, and uncaſe every good thing from beneath the abuſe thereof; thoſe that are in place may be pleaſed to conſider, if it be not time to work upon our conſciences, and take it further to thought, if the abuſing of our ſelves through want of confeſſion, exceed not thoſe abuſes wherewith it was formerly beſet. It belongeth onely to me freely, and with the conſcience of a Divine to examine, upon what neceſsity Confeſsion ſtandeth, and how far it may concern us.

Abyſſum ingredior Quæſtionum, neſciens, Deus ſcit, quâ evaſurus. Bern.

And the better to come by that, we ſhall arreſt our ſelves awhile upon ſuch diſcourſes, as judicious Writers have left concerning neceſsity, and the ſeveral kinds thereof, that we may ſee our way before us; and though I plunge my ſelf into the depth of Queſtions, yet my ſcope being to enquire after truth, my hope is (*God* being my Pilot, and his *Word* my Compaſs) to arrive ſafely in the Haven.

Neceſſarium triplex
1 *Stabile.*
2 *Inviolabile.*
3 *Incommutabile.*

Saint *Bernard* in that excellent Treatiſe of his of *Precept*, and *Diſpenſation*, ſets his whole diſcourſe upon a threefold neceſsity; 1. *ſtable*; 2. *inviolable*; 3. *incommutable*. *That is ſaid with him to be ſtable and firm, which may not be abrogated by any, but by the Diſpenſers of the Myſteries of God; ſuch are authentick Canons, and Eccleſiaſtical inſtitutes*; which becauſe decreed from holy men, that had power & authority from God ſo to do, cannot be antiquated but by men of like place and authority. Inſtituted they were, not

[1] *Stabile ità neceſſarium eſt, quod non cuilibet hominum illud mutare fas ſit, niſi ſolis Diſpenſatoribus Myſteriorum Dei, i. e. Præpoſitis, authentici Canones, & Eccleſiaſtica inſtituta dignæ authoritatis.*

as if the Church *could not be without them*, but because they apprehended she *could not do so well* without them; the end whereof was the preservation of peace and charity; and the rule for continuance is, *Whilest they make and fight for charity, they are to abide in full force:* Nor are they to be antiquated, but by men endowed with *equal* authority at the least, to the first *Enactors*; nor except they be found to make, and march against charity; and then it is but meet for charity to revoke that constitution, which for Charities sake was ordained. Otherwise *Where no necessity is* (saith *Leo*) *by no means may the institutions of holy Fathers be violated.* And this the *Father* stiles *vix immutabile*, hardly to be changed; *for they onely can do it that are in place, and that by a provident dispensation.* The second kind of Necessity he termeth *inviolable*; *which is not delivered from man, but promulgated from God, and never to be altered but by God himself.* Such are the *Precepts of the second Table*, wherewithall no mortal man may dispense, but God may and can when he please; as with the *Hebrews*, to spoil the *Egyptians* in borrowing, and not restoring; although *Clemens Alexandrinus* justifies their doings herein, as but exacting from the *Egyptians* what duly belonged unto them; *viz. the detained wages of a tedious servitude.* Thus *Sampson* pulled down the house upon his own, and the *Philistines* head: of such attempts Saint *Bernards* rule is, If holy men break forth into acts contrary to Gods law, *either we must confess they sinned as men, or believe they received special direction from God as Prophets.* And this necessity is *almost*

Non quia aliter vivere non liceret, sed quòd ità magis expediret, nec planè ad aliud quàm ad lucrum & custodiam charitatis.

Quamdiu charitati militant, immobiliter fixa sunt.

Nonne justissimum esse liquet, ut quæ pro charitate inventa fuerunt, pro charitate quoque, ubi expedire videtur, vel omittantur, vel in aliud fortè commodius demutentur? Bernard. tract. de Præcept. & Dispens.

Ubi necessitas non est, nullo modo sanctorum Patrum instituta violantur. Leo *apud* Bernard.

Vix mutabile esse constat, dum solis illud liceat mutare Prælatis; & hoc non nisi fideli & providâ dispensatione.

2.

Inviolabile, *non ab homine traditum, sed divinitùs promulgatum; Nisi à Deo qui tradidit, mutari omnino non patitur; Dominus tamen horum, quod voluit, & quando voluit, solvit.*

Μισθὸν ἀναγκαῖον κομιζόμενοι. *Strom. lib. 1. pag. 275.*

Aut eos peccasse fatendum est sicut homines, aut certè sicut Prophetas familiare Dei consilium accepisse.

Penè jam incommutabile, *ſoli quippe Deo mutabile.*

3.

Quod divinâ ità conſtat, & eternâ ratione firmatum, ut nulla ex cauſa poſſit vel ab ipſo Deo aliquatenus immutari.—— hæc quippe talia ſunt quæ nec liceat, nec expediat aliquando non haberi.—— omni tempore, omni perſonæ mortem contempta, cuſtodita ſalutem operantur.

almoſt unchangeable, becauſe *this is the change of the Lords right hand onely.* The third is *immutable*, ſo ratified upon divine and eternal reaſon, that God himſelf cannot alter the ſame, as implying contradiction. Of this nature are the *contents of the Lords Sermon in the Mount*; and whatſoever precepts of charity, humility, meekneſs, &c. are extant in holy writ; which bind all perſons, and at all times, and upon the greateſt hazard. And this law truly is, (what was vainly ſaid of the *Medes* and *Perſians*) that *cannot be altered*, and is unchangeable altogether. Theſe ground works being laid, let us briefly make the application. I ſay then, that no Divine hath ever arrogated this laſt, and *incommutable neceſſity* unto auricular Confeſſion, as a duty of that worth, and ſo requiſite, as God himſelf could not diſpenſe with it, or be able to ſave without it.

Omninò incommutabile.

Certum eſt potuiſſe Deum ſine ullis Sacramentis homines juſtificare, neque de hoc ulla controverſia eſt. Bellar. de Sacram. in genere, l. 1. c. 22. Sect. Sit igitur.

There is not ſo great neceſſity thereof, as of Baptiſme; *Yet is it certain* (ſaith *Bellarmine*) *that God is able to juſtifie men without any Sacraments at all, and hereof there is no controverſie.* Away then with that neceſſity which is *ex natura rei*, as if confeſſion were ſuch in it ſelf, that God could not do withall without it. And for the firſt neceſſity, as a matter of *Canonical inſtitution* impoſed by the Church, no Divine, (except altogether a ſtranger to antiquity) will deny. Let it then go for a *Church-Conſtitution*, continue it muſt, and a neceſſity of obedience is required, till the ſame appear unto the Church to be deſtructive of charity, or tranquillity; and by the ſame authority be aboliſhed, by which it was at firſt preſcribed; and for the ſecond how far neceſſary as an Ordinance Divine, and in what ſenſe it may be ſaid to be ordained by God, I muſt ſend back my Reader to the former Section, where the point is ſtated.

We will tread the footſteps of neceſſity in the *Schoolmens* path, and

and ſee what will reſult from thence; with them neceſſity is twofold; 1. As a neceſſary *Precept*, 2. or a needful *mean*. Now every juſt command is grounded upon ſome reaſon, and every lawful mean conduceth to ſome good. In *Divine Precepts* we are not ſcrupulous to enquire after the *Cauſe*, or *Reaſon* thereof, but where Gods pleaſure is to ſet it down; for with us his will paſſeth for a cauſe all-ſufficient. So then it is neceſſary to ſalvation to obey all Gods commands, or to repent for the diſobedience; although all his divine Precepts conduce not neceſſarily thereunto. At the ſacking of *Jericho* the ſpoils were devoted to the Lord, and the Iſraelites might reſerve nothing to themſelves; a neceſſity there lay in obeying the ſame, though the commandment it ſelf was not ſo neceſſary. In the *old* Law (as I ſhewed before) there was a *precept* for Confeſſion; and in the *new*, a *preſident* for the ſame; why ſhould it not then be thought neceſſary? But take this along with you; *Poſitive Precepts* contained in the *Scripture* are not to be extended further than the written *Word*, or intention of the Law-giver direct: for example, God intendeth pardon upon ſincere confeſſion of the ſin committed; which Pardon when it may be had upon confeſſion made unto *God* himſelf, we extend it not unto *Man*. So again, if it may be procured upon a general confeſſion before man, we urge not the Delinquent to be particular; but if the Conſcience cannot be pacified except the pungitive ſin be diſcovered, in that caſe we require a ſpecial detection of that ſin by name. So then if the intended pardon may be compaſſed by any of theſe wayes, that way is to be reputed neceſſary for that penitent, which ſerved the turn. If by none, but by all of theſe, all of theſe then are neceſſary. Moreover, Gods word commandeth ſins to be diſcovered to the Prieſt in termes abſolute, without further circumſtance; we dare not therefore extend that precept to the manner thereof; whether it ſhould be publick or private, of all ſins, or ſome, followed with remorſe of Conſcience; and whether with the addition of aggravating circumſtances or no. I ſay we lay no neceſſity of theſe caſes upon any, becauſe we have not any expreſs word for our warrant; we counſel onely, that no man permit ſin to lie ſtill in his boſome, ſo long as he

Neceſſitas { *Præcepti.* / *Medii.* } 1.

Joſh. 6.18.

feels pain, but complain still to his Physician, till the cure be perfect. Thus for the necessity of Precept.

2. The second branch is *necessitas medii.* And we are to judge of that necessity by the end; for no *mean* can be of greater necessity than the *end* for which it serveth; and if the *end* be found necessary, the *mean* must be thought to be so, and in *means* we are to enquire if the proposed *end* may be attained by *one* onely *mean*, or by *divers*; some means may be *useful*, but not *necessary*, as a horse for a journey, or *simply* necessary as wings to flie. To apply, remission of sins is the end a Penitent proposeth to himself, which to compass, we say that confession to a Priest is not of absolute necessity, as the adequate, & only mean; for faith in Christ (who onely hath deserved it) is also required; nor a necessary *concurrent* mean; for of faith I read, but never of Auricular Confession; that without faith it is impossible to please God; but onely a *conditional mean*, and so the necessity thereof *hypothetical*, in some cases of Conscience to be instanced hereafter: for sin in no case may be remitted without God, in many without man. But if we take confession as a *medium utile*, in that sense we shall ever approve thereof, although we resolve confession in it self not to be of absolute necessity for all, but a precept binding some sinners, and for some special sins onely. As the holy *Eucharist* is a Sacrament of divine institution, and singular benefit, necessary to some Christians, and at some times, and the contempt thereof at all times damnable; though in it self not simply necessary, nor at all times, nor to be imposed upon all persons without discretion, φερ' εἰπεῖν, then, for all that can be said this, Confession challengeth not any such necessity in it self as inherent in the same, or any way belonging of soveraign virtue and necessary use; but as a condition supposed for the acquiring of some necessary good, *viz.* forgiveness of sins, and reconciliation; a penitent taking all good courses to ingratiate himself into the favour of God; and this is onely conditional necessity, and by way of consequence; and so far to be urged as we shall

Necessitas conditionalis, seu necessitas consequentiæ, non est absoluta, nec competit subjecto ex natura rei: sed solùm consequitur ad talem suppositionem, vel conditionem, ex qua necessariò infertur id quod ex tali conditione dicitur necessarium necessitate secundum quid, licèt absolutè, & secundum se est liberum contingens. Alvarez de Auxil. l. 3. Disp. 22. n. 40.

ſhall find it a cauſe to promote the ſame; and further we neither require nor urge it. And amiſs it cannot be that ſhall promove ſo good an end; nor ſuperfluous that advanceth ſuch a purpoſe, nor a heavy burden that brings ſo happy a benefit.

SECT. III.

The Contents.

Scrupulous *enumeration of* all ſins *decreed in late* Councils. Circumſtances aggravating, *and* altering *the property of ſin, Mill-ſtones to plain-people.* Anxious *inquiſition into each ſin, with every circumſtance a* perplexed piece. *Particular reckonings for every ſin a* heavy load *to the Conſcience, and without* expreſs warranty *from God, implying* difficulty, *and* impoſſibility, *and tending to* deſperation. *No* urgent *neceſſity to be ſo ſuperſtitious in caſting up of* all *ſins, and the* circumſtantial *tailes thereof.* Romiſh *cloſets of Confeſſion* ſeminaries *of ſin, and uncleanneſs.* Venial *and* reſerved *ſins exempted by* Rome *from the ears of* ordinary Prieſts, *upon what grounds.* Strict *and* ſpecifick enumeration *of ſins but of late ſtanding in the* Church. General Interrogatories *propoſed at the hour of death from* Anſelme. Some *ſins are* ſpecially, *and by name to be rehearſed in* Confeſſion. *The* nature, *and* quality *of thoſe ſins* deſcribed, *and* determined.

WE are now come unto the Contents of Confeſsion, namely ſins; and hence a difference ſpringeth betwixt us and *Rome* about the extent, and latitude thereof: Whether forſooth all, and every ſin committed after Baptiſme, together

with every aggravating circumſtance following every ſin be to be laid at the Prieſts feet; and whether ſuch an inſtitution of ſuch a Confeſſion compriſing all ſins, together with their remarkeable circumſtances to be ſpread before the Prieſt upon neceſsity of ſalvation, be not *certa Crux*, a torture and ſnare unto the conſcience, and the practice hereof render the Conſcience more perplexed, than the ſin it ſelf. We ſhall do well herein to ſee what the Church of *Rome* holdeth, and what load ſhe laieth upon her *proſelytes*, and under what pretences. The *Lateran Council*, where their Confeſsion firſt came abroad, decreed *all ſins to be confeſſed faithfully at leaſt once a year unto their own Prieſt*. The *Florentine* Council preſcribes a ſinner *to confeſs wholly all ſuch ſins as he remembreth to his Prieſt*, as loth to charge him with more than he bears in mind; and if ſuch time be given as once a year, and of ſuch ſins as occur to the memory; it may well be doubted, that with many ſinners but few remain upon the memory at the years end, to be rehearſed before the Prieſt. And if all ſins are ſo much to be ſtood upon in Confeſsion, it is much to be marvelled that theſe *Councils* ſhould truſt ſo fraile a memory as a ſinners is, eſpecially with ſuch records as he takes no pleaſure to preſerve, and that for ſo long a ſpace; and be ſo ſtrict for the account, and ſo looſe for the time, where many a particular may be obliterated and defaced. The *Fathers* at *Trent* decree no leſs, *viz. That all and every ſin muſt be repeated in Confeſſion; that diligent and narrow ſearch muſt be made into the Conſcience, eſpecially after thoſe ſecret ſins that are againſt the two laſt commandments* (they mean the laſt it ſelf) *of the Decalogue, as wounding the ſoul oftimes more dangerouſly, than ſuch that are openly committed; that all perſons be ſtudious in making confeſſion of thoſe ſins which*

Omnia ſua ſolus peccata confiteatur fideliter, ſaltem ſemel in anno, proprio Sacerdoti. Conc. Lat. ſub Innocent. 3. can. 21.

Ad oris confeſſionem pertinet, ut peccator omnia peccata quorum memoriam habeat, ſuo Sacerdoti confiteatur integraliter, &c. Concil. Florent. in doctrin. de Sacram.

Oportere à Pœnitentibus omnia peccata mortalia, quorum poſt diligentem ſui diſcuſſionem, conſcientiam habent, in confeſſione recenſeri, etiamſi occultiſſima illa ſint, & tantùm adverſus duo ultima Decalogi præcepta commiſſa; Quæ nonnunquam animum gravius ſauciant, & periculoſiora ſunt iis quæ in manifeſto admittuntur —— omnia quæ memoriæ occurrunt peccata confiteri ſtudeant. Qui ſecùs faciunt, & ſcienter aliqua retinent, nihil divinæ bonitati per Sacerdotem remittendum proponunt.

occurre

occurre unto their memory; aſſuring all thoſe that do otherwiſe, and ſcientlie keep in any ſin, to look for no remiſſion from Gods goodneſs at the Prieſts hand. Here the memory muſt be help'd with diligent diſquiſition and ſtudy to ſift after not actual ſins alone, but the moſt retired offences of the heart, as many times implying greateſt danger, or elſe no pardon may be expected either from God, or from the Prieſt; what breaſt will not be diſquieted with this ſcrupulous command, and not terrified at this fearful penalty? I have ſearched, but fear me not narrowly enough; have been ſtudious to remember, but not ſo careful as I ought; have look'd into my heart, but perceive that's a depth not to be fathomed; would gladly know what ſecret ſins lurke there, but find it ſo *deceitful above all things*, that *who can know it?* Thus the *Conſcientious Penitent* diſtruſts his confeſſion not to be completely made, and can never thereby aſſure himſelf of Prieſtly abſolution. That Council yet proceeds, *and commands all circumſtances altering the nature of the ſin to be unfolded alſo.* Nor doth their *Catechiſme* ſet out by Papall authority differ from their *Council*, which teacheth, *All and ſingular deadly ſins to be numbred up, although they lie hid never ſo cloſely, of which kind are thoſe that are forbidden in the two laſt commandments of the law; for it often happeneth, that ſuch as they wound the ſoul more, then thoſe which men are wont to commit in the open view*; and not ſins alone, but the circumſtances thereof muſt be brought within Confeſſion. *Not only ſins of weight themſelves, but ſuch things alſo which ſeverally beſet them, and greatly increaſe, or diminiſh the iniquity thereof; for ſome circumſtances are ſo material, that from them alone is collected the deadlineſs of the offence.* And the ſharp and ſevere penalty for the omitting thereof is laid

Colligitur præterea etiam circumſtantias eas in confeſſione explicandas eſſe, quæ ſpeciem peccati mutant. Conc. Trid. Sels. 14. c. 5.

Mortifera peccata ſingula enumeranda ſunt; quamvis etiam occultiſſimè lateant, ut eius generis ſint, quæ duobus tantùm extremis decalogi capitibus interdicuntur; Sæpè enim evenit, ut ea gravius animum vulnerent, quàm illa quæ apertè & palàm peccare homines ſolent. Catech. Rom. pag. 157.

Neque ſolùm peccata gravia narrando explicare oportet, verùm etiam illa quæ unumquodq; peccatum circumſtant, prout tatem valdè augent, vel minuunt. Quædam enim circumſtantiæ adeò graves ſunt, ut peccati mortiferi ratio ex illis totum conſtet. p. 157.

Si quis deditâ operâ alia quidem ex iis quæ explicari debeant prætermittat, alia verò tantummodò confiteatur; non ſolùm ex ea confeſſione is commodum nullum conſequatur, ſed etiam ſcelere novo ſe obſtringat. Catech. ad Paroch. *Pii* V. juſſu edit. Pariſ. 1567.

laid down in that *Chatechiſme* thus; *If any willingly pretermit, and paſs over to confeſs any of the ſins, or circumſtances thereunto belonging as he ought, & ſo confeſs but a part, and parcel thereof; he ſhall be ſo far from reaping any benefit under colour of ſuch confeſſion, as to ingage himſelf to a further ſin.* Here comes in that intolerable burden, and hard yoke, the remembrance whereof makes tender and bleeding conſciences to tremble; that upon the omiſsion of any ſin, or circumſtantial rag thereof (and tender conſciences will ever ſuſpect they have done it wittingly) after all their pains in remembring, grief in reciting, and ſhame in diſcovering their other faults, are ſo far from landing in the quiet haven of abſolution after many tempeſts ſuſtained, as they are imbarqu'd to a further danger, and depart worſe ſinners than they came; beſides the diſcomfort in drawing a particular catalogue of all ſins, when we have work enough to be eaſed of thoſe which lie heavy at the heart.

I ſaid how the *Maſters* at *Trent* decreed ſuch circumſtances of ſin to be unfolded, which *changed the kind*; and their meaning is further to be unfolded, that their cut-throat doctrine may be more manifeſt. *There are two ſorts of circumſtances,* 1. *diminiſhing, and* 2. *aggravating the offence; and theſe latter are again twofold,* 1. *either which change the* ſpecies *of ſin, as to rob the Church is not theft, but Sacrilege:* 2. *or elſe which aggravate onely, as to ſteal a* 100. l. *or a* 100. *s. is theft alike, though not alike was ſtollen*; and an example of 1. *diminiſhing circumſtances,* 2. or changing mortal ſin into venial; as to communicate ignorantly with a perſon excommunicate; that word *ignorantly* ſhews the offence to be but venial. Now their rules herein are theſe; 1. *Circumſtances abating the ſin from mortal to venial, are to be expreſſed.* 2. *Circumſtances diminiſhing the ſin, yet leaving the ſame*

Circumſtantiæ ſunt in duplici differentia; aliæ minuentes, aliæ verò aggravantes: rurſum vel mutant ſpeciem; ut furtum in loco ſacro; vel non, ut furtum 100. *aureorum; idem in ſpecie ac furtum* 10. *aureorum.* Canus.

1. *Circumſtantia quæ ita minuit peccatum, ut ex mortali faciat veniale, debeat omninò explicari.*

2. *Si circumſtantiæ minuant peccati malitiam, intra tamen latitudinem peccati mortalis, non eſt neceſſarium illas confiteri.*

to

to be mortal, are not ſo much to be ſtood upon in confeſſion. 3. *Circumſtances adding new malice, and changing the ſpecies of ſin, are preciſely requiſite in confeſſion, as the rape of a Nun,* or cloiſtred *Virgin*; a *Frier-like* ſin. Now in good earneſt, what are ſuch *circumſtantial* diſtinctions to the people, but ſcruples to perplex their Conſciences, or rocks to grind them to powder? and if their *Caſuiſts* alwayes verſed in theſe points, are reſtleſs in their reſolutions, how ſhall the vulgar, but little or nothing at all ſtudied in ſuch caſes, diſcern what circumſtances are fit to be put in and out in their Confeſſions?

3. *Circumſtantiæ mutantes ſpeciem, & ex nova ſpecie, novam peccato mortalem malitiam adjicientes, ſunt omninò explicandæ; ut ſtuprum cum virgine Deo ſacra.* Can. Rel. de Pœn. part. 6. p. 906.

This is the publick doctrine of the Church of *Rome*, and which her adherents and followers with no leſs ſupercilioufneſs averre. *If any of the Saints* (ſaith Biſhop *Fiſher*) *had wittingly concealed the leaſt mortal ſin that came into their mind at the inſtant of Confeſſion, I dare be bold to ſay they were neither Saints, nor juſtified; yea, if they had attained to any Righteouſneſs before, to have wholly loſt it through their hypocriſie.* Great grace is conferred no doubt by this noble Sacrament, environ'd with ſo many ſcruples and difficulties, that the Penitent is in greater danger to loſe the good he hath, than in hope to augment it. It is not certainly without cauſe that *Luther*, who knew the practice thereof, cried out upon it, as *Carnificina cruentiſſima, wherewithal popiſh ſhavelings have tortured ſo many conſciences by the diſcuſſions and confeſſions of all and ſingular offences; impoſing importable burdens upon men through their tyranny, without any jod, or particle of holy Scripture.* And a Reverend *Prelate* of our own, (theſe tyrannous abuſes conſidered) *to cenſure Romiſh confeſſion for the neceſſity,*

Si ſanctii vel minimum mortale quod menti occurriſſet, tempore confeſſionis ſponte ſubticiſſent, auſim dicere nec ſanctos eos eſſe, nec juſtificatos; immò ſi quam antè juſtitiam habuiſſent, jam propter hypocriſin penitùs amiſerunt. Roffenſ. Contr. Luther. art. 8.

Iſta eſt Carnificina cruentiſſima quâ hactenus tot miſeras conſcientias torſerunt omnium & ſingulorum peccatorum diſcuſſionibus & confeſſionibus, cùm pro ſe non iota habeant ullius Scripturæ, tyrannide propriâ hæc onera importabilia hominibus imponentes. Luther. art. 9.

Summa eſt, Confeſſionem auricularem per multiplices Pontificiorum abuſus ſæpe factam jam eſſe ex neceſſitate, & circumſtantiarum perplexitate conſcientiarum Carnificinam: *ex formulis interrogationum* illecebram & lenocinium *voluptatis: ex iſtâc lege non prodendi futura peccata proditionum flagitioſarum* larebram. aſ. figillum. Reverend. Epiſc. Dunelm. in Cauſ. Regia, cap. 7. Sect. 2.

and

and perplexity of circumſtances, the rack of the Conſcience; for and he formes of interrogatories therein adminſtred, the bait bawd of voluptuouſneſſe; and for ſilencing of future ſins, the den and ſeal of prodigious treaſons. Thus he; and how ſharp ſoever this cenſure be, ſad experience juſtifies the truth hereof; and a no leſs Reverend, and learned perſonage to ſtile this particular and circumſtantial enumeration of ſins, *that Engine whereby the Prieſts of Rome have liſt up themſelves into that heighth of domineering, and tyrannizing over mens conſciences, wherewith we ſee they now hold the poor people in moſt miſerable aw*; and leſt theſe *Men* be thought to be more rigid in their *judgments?* than *Rome* in her *confeſſion*, let a moderate man, an *Angel, that fled through the midſt of heaven*, leaving the *Reformed* Church above him, and the *Roman* below, *Caſſander* ſpeak; *Whereas the Authors of the* Auguſtane Confeſſion *add, that an enumeration of all ſins is not ſo neceſſary, in ſome ſenſe it is well; namely, if unknown ſins, and ſuch as occur not, be underſtood; alſo if that ſame anxious inquiſition into all circumſtances be meant, which in many begets a torture of conſcience, which no moderate man can approve of. But if it be referred to that enumeration of ſins, wherein the more grievous offences are dil gently weighed, and are revealed, as ſpiritual wounds to a ſpiritual Phyſician, there can be no queſtion but that it ought to be retained.* Hereunto may be added, *B. Rhenanus*, who could not away with this *moroſity*, and *ſcrupuloſity* (as he calls it) though otherwiſe, the duty it ſelf (thoſe abuſes cut off) is by him highly exalted.

Biſhop *Uſher's* Anſwer to the Jeſuites challenge, p. 124.

Quod ſubjiciunt Auguſtanæ *confeſſionis Authores, enumerationem omnium delictorum non eſſe neceſſariam, quadam ex parte rectè habet, viz. ſi intelligatur de ignotis, & non occurrentibus peccatis; item ſi intelligatur de nimis anxia inquiſitione omnium circumſtantiarum, quæ in multis* conſcientiæ carnificinam *gignit, quam nemo moderatus approbat: Verùm ſi referatur ad eam enumerationem peccatorum, quâ graviora omnia peccata diligenter expenduntur, & tanquam ſpiritualia vulnera ſpirituali Medico revelantur, de ea quoq; retinenda dubitandum non eſt.* Caſſand. Conſult. art. 11. Lugd. 1612.

Quam confeſſionem ſaluberrimam eſſe nemo poſſit inficiari, ſi moroſitatem, & ſcrupuloſitatem nimiam amputes. B. Rhen. prefat. ad Tert. lib. de Pœnit.

1. *Enumeration of all ſins before the Prieſt a burden importable, and beſides Gods word.*

Our exceptions againſt the ſame follow; and firſt we challenge them for ſhutting the kingdome of heaven before men; and impoſing harder conditions than the moſt indulgent times under the *Goſpel*, and *grace* approve of. We live under a *continual Jubile*, and may have acceſs unto *the mercy ſeat with confidence*;

confidence; but by this doctrine the Goſpel is turned into the Law; and the light yoke become a heavy burthen; and the condition of the *ſecond* covenant of *Grace* more preciſe, then the *firſt* of *works*, it being poſsible alike to perform all the precepts of the Law, and circumſtances thereof, as diſtinctly to confeſs all our ſins, and the circumſtances. Moreover, who can well endure ſuch hard load to be laid upon the Conſcience, and ſo ſorely preſſed without ſpecial warranty from Gods word? *Luther* charged the *Pope* with this tyrannical impoſition, without any ſhadow of authority from holy writ. Biſhop *Fiſher* confeſſeth the charge in part to be true, if *Leo* X. then Pope had been the firſt bringer in thereof; but he diſchargeth him, *and laieth it upon the moſt ancient, learned and holieſt Authors, and that not without teſtimonies from the Scripture.* That *Prelate* ſaith it, but he or ſome for him muſt ſhew it, elſe his aſſertion will prove a ſcandall to thoſe ancient and learned worthies. *Tam apertiſſimè tradita*, a thing ſo evident, and we ſo blind that cannot ſee it? ſure too much tranſparency of light hath dazled us. We would gladly know for our reverence to ancient learning, where not onely any, but any one of thoſe Ancients have delivered, that all ſins with their circumſtances are upon pain of ſalvation to be diſtinctly confeſſed to a Prieſt, and that by expreſs order from the Word of God. This doctrine of the Church of *Rome* is *ſans parallel* to any paſſage of *Scripture*, or teſtimony of any *Father*. *Bellarmine* (its a chance elſe) would have lighted upon thoſe ancient Records, if any ſuch had been extant; who of the old Councils ſaith thus; *The teſtimonies of the Councils which we all age, although they do not clearly contain confeſſion to be of divine right; nevertheleſs they contain an ancient cuſtome, and oftimes ſhew the neceſſity of confeſſing unto a Prieſt.* The contents of this teſtimony can afford but ſmall comfort; and

Si res hæc fuiſſet ab hoc Pontifice nuper inventa, potuiſſes illam & multò quidem inculpatiùs, ejus imputaſſe tyrannidi; verùm cùm à vetuſtiſſimis, & eiſdem eruditiſſimis, atq; ſanctiſſimis authoribus, nec ſine Scripturarum teſtimoniis apertiſſimè traditum ſit, fruſtrà tyrannidem ejus accuſas. pag. 146.

Teſtimonia Conciliorum *quæ adferemus, etiamſi non apertè contineant confeſſionem eſſe juris divini, continent tamen antiquam conſuetudinem, & ſæpè etiam indicant neceſſitatem confitendi Sacerdoti.* Bell. l. 3. de Pœn. cap. 5.

for the *Fathers* the ſame man ſaith thus; *Although the Fathers ſay not in expreſs words, Confeſſion of all ſins to be neceſſary by divine right, ſo neither do they ſay in expreſs words that confeſſion of all ſins is not neceſſary by divine right.* 'Tis true he ſaith theſe words of ſuch *Fathers* as are produced by *Chemnitius*, (which are in effect all that are alleaged by himſelf, as by collation may appear.) And a negative proof from authority will be thought too ſlack to prove a poſitive doctrine; and in *Schools* too weak an argument; *Confeſſion is neceſſary by divine Law, becauſe the Fathers ſay not to the contrary.* Affirmative concluſions urged *de fide*, and upon the extremeſt penalty, muſt be deduced from poſitive and clear teſtimonies, elſe their credit may be worthily ſuſpected; and how defective this *particular* is in proofs, I appeal to all *Pontificious* Writers, and indifferent Readers; yea, *Canus* confeſſeth *that this concluſion, viz. for the confeſſing of every particular ſin, cannot be found out by any Mathematical demonſtration; but faith being ſuppoſed, ſuch arguments muſt be truſted unto, which prove it convenient ſo to be.* How comes it then to paſs that this point is concluded to be *neceſſary*, where the arguments it ſtands upon prove it onely *convenient?* and why ſhould that be expoſed to be performed upon utmoſt peril, which is at the moſt but *probably* confirmed? Preciſe Concluſions *de fide* muſt reſt upon ſure foundations, and where ſalvation, and damnation is ſet upon the head of any precept, the ſame muſt be evidenced with a *conſtat quod erat demonſtrandum*, as certainly as any *Mathematical* demonſtration.

Tametſi Patres (quos citat Chemnitius) non dicant diſertis verbis confeſſionem omnium peccatorum neceſſariam eſſe jure divino; tamen neque diſertis verbis dicunt confeſſionem omnium peccatorum non eſſe neceſſariam jure divino. Id. ib. cap. 11.

Concluſionem Mathematicâ demonſtratione planè exploratam haberi non poſſe, aſſeruntur argumenta quæ probant conſentanum eſſe, ità fieri oportere. Canus Relect. de pœn. part. 6. pag. 902.

2. Enumeration of every ſin a matter of impoſſibility.

Our ſecond exception is the *impoſſibility* in rendring ſo exact an account of every ſin, with the *appendix* of ſeveral circumſtances. That Law is rejected as *Tyrannical*, or *fooliſh*, that injoyneth impoſſibilities. *It is impiety to affirme the precepts of*

Ἀσεβὲς ἂν λέγειν ἀδύνατα εἶναι τὰ τῷ πνεύματι παραγγέλματα. *Baſil hom.* 19. 3.

the

the holy Spirit to be impoſſible, ſaith great *Baſil. To confeſs always before we come to the Communion, is oftimes* (ſaith the learned *Biſhop* now of *Norwich*) *a matter of impoſſibility to do; even impoſſible to do with particular enumeration of each ſin, and ſpecial circumſtance in each ſin.* Aquinas, *and* Scotus, (ſaith Beatus Rhenanus) *two, and too ſubtile diſputants, have brought confeſſion to ſuch a paſs at this day, that* John Geiller, *a grave and holy Divine, often teſtified unto his friends, that according to their rigid obſervances it is impoſſible to make Confeſſion.* So by theſe mens inventions, and curious injunctions (to ſay no more) *that* which was at firſt an *eaſe* to relieve, is now become a *ſnare* to intrap the conſcience.

Biſhop Montagu appeal, pag. 301.

Aquinas & Scotus *homines nimium arguti, confeſſionem hodiè talem reddiderunt, ut* Joan. Geillerius, *gravis & Sanctus Theologus, apud ſuos ſæpe teſtatus ſit, ut ſecundum illorum diuteroſeis, impoſſibile eſt confiteri.* Arg. in Tert. de Pœnit.

Ignorant and importunate Phyſicians (ſaith *Caſſander*) *caſting ſnares upon the peoples conſciences, which they ought to unwrap, and ſet at liberty.* And ſo it muſt needs be, for our ſins are as numberleſs as the ſands; and though we ſhould be as exact *computiſts* as *Clavius* was who hath caſt up into one ſumme how many graines of ſands will fill up the vaſt concave betwixt earth and heaven, we may be out in our account of ſin: *We muſt not* (ſaith Canus) *put them that ſin often to their Arithmetick, to bring in an exact number of their offences. It is an harſh, but true propoſition, that it is ſcarce poſſible for thoſe which confeſs but once a year, to recount the true number of their offences.* To this end *David* prayed as well to *number* his *ſins*, as his *dayes*, and was (I ſuppoſe) as ſcrupulous to confeſs, and lament them, as any of our *Roman Penitents*; yet he cries out, *Who can underſtand his errors? cleanſe me from my ſecret ſins*; and again, *My iniquities are gone over my head, as a burden they are too heavy for me. Now truly he well underſtood how great a depth of ſins there is, how many ſtrange countenances and ſhapes they reſemble; how many*

Ignari & importuni Medici conſcientiis hominum quas extricare & levare debeant, laqueos injiciunt. Caſſand. Con. art. 11.

Non oportere eos qui ſæpe peccant ad Mathematicos numeros peccatorum multitudinem exactè redigere, difficilis ſanè propoſitio ſed vera; quia vix poſſibile eſt iis qui ſemel in anno confitentur, certum numerum peccatorum recenſere. Canus *ſuprà.*

Pſal. 19. 12.

Pſal. 38. 5.

Nimirum intelligebat quanta eſſet peccatorum noſtrorum abyſſus; quàm multæ ſcelerum facies, quot capita ferret, & quàm longam caudam traheret hæc Hydra. Calvin. Inſtitut. l. 3. c. 4. Sect. 16.

many heads they lift up; and how great a traine, and long tail of circumſtances this Hydra *draweth after it.* Therefore he buſieth not himſelf in drawing an Inventory of each ſeveral ſin; but *cries out of the depth unto the Lord, that the waters have entred into his ſoul*; that *his ſins are too heavy; that there is no health in his bones, nor reſt in his conſcience*: and in ſuch termes ſpreads his ſins before the Lord by better expreſſions than in any *Method* or formes of Confeſſion, (and thereof are diverſe) ſet forth by our *New Maſters*. I muſt not forget that Popiſh writers ſtreitned with the preſſure of this reaſon, remit ſomething of the rigour, and exact no further account than *of ſuch ſins occurring unto the memory, and ſeriouſly called to mind at the time of Confeſſion*; and how poor a remnant this is, to the ſands of the Sea, and how ſmall a gleaning after ſo great a harveſt; that handful reſerved for that time maketh manifeſt. *Confeſs all and every ſin* is the *precept*; that is, *ſuch onely as you can remember*, is the *exception*; a gentle *gloſſe* for a ſevere *law*: and as the injunction it ſelf is too *rigorous*, ſo the limitation is too *ridiculous*. The *Gracian Dame* defiled by the *Deacon* in *Sozomen*, confeſſed her ſin κατὰ μέρος, which I read rather *diſtinctly* than *partially*; and ſo uſed by *Clemens Alexandrinus*, viz. *the doctrine of Chriſt deduceth providence unto things in ſingular*; yet a diſtinct confeſſion of ſin differeth from a diſtinct confeſſion of all ſins, and a ſinner may be *particular* in ſome, though not *ſingular* in all offences, a matter (as we ſaid) of impoſſibility.

Ea ſolùm quæ poſt diligentem excuſſionem memoriæ occurrunt. Bellar. de Pœn. l. 3. cap. 16.

Τὴν περίνοιαν, μεχεὶ τῆς κατὰ μέρος ἀγωγῆς. *Strom.* 1. *p.* 217. *lin.* 11.

3. Obligation of confeſſing ſins all and ſingular, a point of deſperation.

Our third exception, that to oblige the conſcience to confeſs every ſin with the pertinent circumſtance is a *doctrine of deſperation*; for confeſs I muſt all my ſins, elſe look for no comfort from Gods hands, and the Prieſts. Now what ſoul can tell he hath told all his ſins? Thou wilt ſay, tell all thou art able, do thy beſt endeavour to lay open all, and then though ſome are left out, thou art diſcharged. I do my beſt, and part my ſins into branches, fractions, atomes; I weigh the nature, and extent thereof; I put thereunto every material circumſtance; I launch forth into the depth of my lewd life, and having nothing before but the open air, and vaſt ſea, no haven, no ſtation, and

uſque ad circumſtantiarum minutias.

and the further I enter into this *Labyrinth*, the more I loſe my ſelf; and the more diligent I am to number ſins, the more numberleſs I find them; and after all my travel in this diſquiſition, my conſcience is not quieted, my Audit is not perfect, therefore much ſuſpect I ſhall not have my *quietus eſt* at the Prieſts hands; ſuch thoughts as theſe muſt needs preſent themſelves to that ſoul whoſe conſcience is kept awake. Furthermore it is required of all penitents to uſe *ſuch diligence, to keep their ſins in memory againſt the times of Confeſſion, as uſually they do about ſuch important affaires as otherwiſe much concern them*; and here ariſe new doubts, and diſcontents in the mind, whereby a Penitent is jealous he hath not done his *devoire*, eſpecially when he calls to mind, what diligence he hath ſhewed in accompliſhing ſecular ends, how careful he is in the things of this life; ſtudious of his preferment, watchful to prevent dangers, painful to augment his ſtore, provident in laying up for his poſterity; all which matched with the diligence he hath uſed on this behalf, what reſtleſs perturbations enſue? herein I took not time enough, I uſed not induſtry enough, I let ſlip many ſins through negligence, and forgat more through my careleſneſs; and ſhall ſuch negligent forgetfulneſs be excuſed? I ſaid above what *Beatus Rhenanus* related from a Divine of much experience, concerning the impoſſibility of confeſſion; let us hear him further about the perplexity, and torture thereof. *Many religious* Carthuſians *and* Franciſcans *were very converſant with him, from them he perceived with what torments well-diſpoſed people were afflicted about confeſſion, which ſcruples (as it ſeemed unto them) they could not ſatisfie; the like complaint did the* (a) *Veſtal Virgin* DEM BEICHTUNAH, *hoc eſt, de morbo confeſſionis, quo negabant eſſe triſtiorem qui eo tenebantur: Erat* Carthuſianus *quidam, qui propter confeſſionem, quæ ei ſemper ob inexplicabilem circumſtantiarum vim imperfecta videbatur, ſed ipſe perfectiſſimam eſſe fruſtrà contendebat, huc miſeriarum venerat, ut omnem ſalutem deſponderet, & ἀποκαρδίωσιν cogitaret; hujuſmodi homines illi libuit eo libello conſolari.* B. Rhenan. præf. ad Tert. l. de. Pœnit.

Hærebam inter Saxum & ſacrum, nec alius tandem exitus reperiebatur quàm deſperatio. Calv. inſtit. l. 3. c. 4. Sect. 17.

Diligentem excuſſionem vocant, quam in rebus gravioribus ordinariè homines adhibere ſolent. Bular. l. 3. de Pœnit. c. 16.

Virilli magno rerum uſu prædituſ —— à Carthuſianis, & Franciſcanis *interviſebatur, ab his deſecbat quibus tormentis quorundam piæ mentes afflicerentur ob confeſſionem, cui ſatisfacere (ut ipſis videbatur) nequirent; ſimiles querelas ad eum deferebant* ſanctimoniales; *proindè motus fuerat ut libellum ederet in lingua* Germanica, *cui titulam fecit* VON

(a) We call them *Nuns* being for the moſt part *Nonariæ*; of whom the Poet —— *Multum gaudere paratus, Si Cynico barbam petulans* Nonaria *vellat.* Perſ. Sat.

gins and Votaries make unto him, whereupon he was moved to publish a Treatise in the German tongue, which he entituled, Von Beichtunah, *that is, the disease of Confession, than which those that were visited with the same, confessed none to be more grievous. There was a certain* Carthusian, *all long of confession, which by reason of the unexplicable violence of circumstances appeared to him as imperfect, (although he did his best endeavour to perfect the same all he could) who was driven to that wretched exigence, as to despair of salvation, and contrive his own death by affamishment; such distressed persons he was pleased to relieve in that Treatise.* A sight whereof I have much desired, but could not yet compass, and therefore have put down this testimony more at length than otherwise I would. And not in the judgment of this Divine alone, but of their greatest *Angelical Doctor*, this superstitious, and circumstantial relation of each sin hath produced such sad and desperate events; For as *Navarr* that great Casuist witnesseth; Aquinas *himself seemed sensible of these wringings and tortures of circumstances; and reputed that Confession more conformable for an innocent breast, where Christ abideth, which is made with a quiet mind, and good intention, than that which proceedeth from a scrupulous and unquiet heart.* Insomuch that Divines of best account in that side have greatly disliked these *squeezing*, and *writhing interrogatories*, serving for no other end but to fish and angle after secrets, neither necessary nor fit to come abroad; *and condemn those late Summists that prescribe the form thereof; wishing their Treatises to be bestowed otherwise than in Libraries, as serving forsooth to deliver the art, and method of a business which skills not much — and desire that honest hearts may not be defrauded of due comfort; lest the tyrannie and torture of Conscience prevail too much, and as much hurt be done by such severity, as by licentiousness; and advise, that moderation herein be shewn.*

Ipse Aquinas *circumstantiarum torturas sensisse videtur, & arbitrabatur candido Christi lectori conformationem esse confessionem, quæ tranquillo animo sine circumstantiis, bonâ fide facta est, quàm quæ his fit animo scrupuloso, & inquieto.* Navar. Tom. 1. p. 501.

Non displicet confessio, sed morositas ista & anxietas quorundam, quam docent aliquæ recentiorum Summulæ, quæ justiùs alibi locum habeant quàm in Bibliothecis, hoc est, nimirum artem tradere, & methodum alicujus rei quam ipse non probè calleas. — bonæ mentes non sunt debito solatio destituendæ, ne tyrannis, & Carnificina conscientiarum invaleſcat, haud paulò minùs nocitura, quàm dissolutio; adeo quidem ubiq; servari præstat. B. Rhenan. supra.

The

The *Cardinal* preſſed with the weight of this argument, finds no eaſe but by retorting the ſame upon thoſe heads that brought it; thus: If enumeration of all ſins be impoſſible before men, then it is ſo alſo before God; and Proteſtants require ſinners to confeſs unto God whatſoever ſins they know, or remember, and Papiſts require no more in auricular confeſſion *both then muſt lie open to like exceptions: if it be ſaid that ſpecial Confeſſion made before man is impoſſible, ſo is that before God alſo; if this a torture, then that alſo; if this lead to deſperation, then that likewiſe.* Thus the Jeſuit glories to have wounded us with our own weapon. But it will not ſo eaſily be wrung from us; for we reply; firſt, God requireth not ſo ſtrict an account at our hands as the Prieſt doth, neither inflicteth ſo ſtrait a charge upon the Conſcience as the Popiſh law. God reſted ſatisfied, and the *Publican* remaineth juſtified upon that general confeſſion, and ſupplication, *O God be merciful to me a ſinner.* 2. Again, in making confeſſion to God, the Lord may bring our ſins to remembrance, *I will ſet them in order before thee*; which the Prieſt cannot do. 3. Furthermore, God ſearcheth the heart, which the Prieſt cannot enter into; hears the *deſires thereof*, which the Prieſt cannot; and underſtands the *voice of our weeping*, which the Prieſt is ignorant of; and tears are a Penitents beſt Interpreter; *more profitable are the prayers ſighed forth in tears, than uttered in words; our ſpeech may fail in expreſſion, but tears never fail. Our ſpeech oftimes doth not fully open our caſe, but tears ever open our affections fully. Ambroſ.* If then a *Penitent* have a better *dialect* ſpreading his ſins better before God, than *if he ſpake with the tongue of men and Angels*; and ſuch a *dialect* which neither *Men* nor *Angels* underſtand but *God* himſelf, *viz. the voice of weeping*; the argument muſt return in full force, and there remain, till the Prieſt hath learn'd this language, and be able to ſearch the heart

Quæcunque objiciuntur contra enumerationem peccatorum quæ fit homini, eadem objici poſſint contra enumerationem peccatorum in confeſſione quæ fit Deo; ſi illa enumeratio eſt impoſſibilis, & hæc eſt impoſſibilis; ſi illa eſt crudelis carnificina, & hæc crudelis carnificina. Bellar. l. 3. de Pœn. c. 16.

1.

Luke 18.

2.

Pſal. 50. 21.

3.

utiliores lacrimarum preces ſunt, quàm ſermonum, quia ſermo in precando fortè fallit, lacrima omnino non fallit. Sermo interdum non totam profert negotium, lacrima ſemper totum prodit affectum. Ambroſ. Serm. 46. de Pœnit. Petri.

heart likewiſe. Conſider then if the performance of this task was not well reckoned amongſt the knotty pieces of Chriſtian Religion, by one that was no enemy thereunto, a late *Sorboniſt*. *There are in Chriſtianity three things very difficult to be practiſed; that is to ſay,* 1. *to paſs this life without committing any venial ſin;* 2. *to love enemies with the heart and affection;* 3. *and to confeſs all ſins unto a Prieſt.* Point me out the man that hath performed theſe more than *Herculean* labours, and be ſhall be the *tantum non*, and onely *Paramount* above the rank of old *Adams* off-ſpring.

En la Religion Chreſtianne il y avoit trois choſes fort difficiles à pratiquer, c'eſt a ſcavoir, paſſer toute ſa vie ſans commettre aucun peche veniel; aimer ſes enemis de cour, & d'affection; & confeſſer tous ſes pechez a un homme. P. Beſs. Careſme. Tom. 2. pag. 713.

4. No urgent *neceſſity* to the rehearſal of all ſins in confeſſion.

Our fourth exception; That this Charge is impoſed upon the Conſcience without any urgent neceſſity, for what neceſſary cauſe or good, can be here imagined; if remiſſion of ſins? It hath been proved already that God forgives many ſins Prieſts never hear of; if becauſe God hath appointed ſo? we muſt take *his word*, and not the Roman Church for divine inſtitutions, and it muſt be ſhewed where God willeth, that the Prieſt ſhould ſtand upon ſo ſtrict a reckoning; we have the word of a *King* to the contrary: *In the ſacred Scriptures it no where occurreth* (ſaith our late dread Soveraign King *James*) *that any ſuch neceſſity is impoſed upon us, that upon pain of eternal death, we muſt make known unto the Prieſt the moſt ſecret ſins we commit; for if thou conceal the leaſt evil thought, all this labour beſide is but loſt, and caſt away.* To what pupoſe ſerves it then? *Janſenius* yieldeth a reaſon, that *ſuch a particular draught of confeſſion is not neceſſarily previous to remiſſion of ſins; and pardon may be afforded without it*; to what end drives it then? marry, there is a buſineſs called *ſatisfaction*, which the *Prieſt*

In ſacris literis nuſquam occurrit neceſſitas hæc nobis impoſita ſub æternæ mortis pœna, ut abditiſſima quæ admiſimus peccata Sacerdoti nota faciamus; nam ſi vel cogitatiunculam injuſtam celaveris, ilicet, oleum cum opera perdidiſti. Jacob. Rex Medit. in Orat. Dom. pag. 61.

Remiſſio peccatorum impendi poteſt ſine prævia illa confeſſione ſpeciali.--- ac proinde etiã nudam & apertam peccatorum confeſſionem ad actionem pœnitentiæ, quam ſatisfactionem *vocamus, exigendam, Quæ* (particularis confeſſio) *ſatisfactionis magna pars eſt, & ſine qua actio pœnitentiæ rectè præſcribi non poteſt.* Janſen. Concord. cap. 147. pag. 298. Mogunt. 1624.

looks

looks after, and the *Penitent* muſt undergo, as the maſter-piece in popiſh penance; and *that cannot rightly be preſcribed, except the ſinner be particular. It is exacted then* (according to *Canus* alſo) *that the Prieſt may be made acquainted with each ſin, to meaſure out condign ſatisfaction in the Lords ſtead.* Such an end may be made betwixt man and man; but neither men, nor Angels are able to allot, or being allotted to make condign ſatisfaction for the leaſt offence againſt God; except *his deareſt Son*, whoſe merits were of infinite value; which God hath accepted, therefore at our hands looks for no ſuch matter. *None ſo poor but he may pay what he oweth unto God, unleſs he wilfully impoveriſheth himſelf; although he hath not what to ſell, he hath wherewith to pay; prayers, tears, faſting, are the riches of Gods debtor— for the Lord exacts not wealth, but faith,* ſaith *Ambroſe.* Such is the debt *Heaven* requireth to be paid; and with the *Lord* thereof *repentance* it ſelf is the beſt reſtitution. *Let us render our ſelves unto God that healeth us, giving him a reward; but what? to repent with a ſincere heart,* ſaith *Clemens* of *Rome.* But to proceed, let it be granted that man could pacifie, and right a wronged Deity, and that the Prieſt were to deal ſatisfaction to every ſin as he ſhould think fit. It would trouble all the Prieſts in the world to make up the meaſure of contrition anſwerable to the ſin, to make the ſorrow, and the offence to meet, and weigh equally with ſatisfaction in the ſcales of juſtice; all which doings could never ſatisfie a wounded Conſcience. *Canus* therefore bethinking with himſelf to how ſmall purpoſe ſinners are required to be ſo particular, layeth down this for a *Maxime, that ſuch, and ſo much notice of ſin ſufficeth to a Ghoſtly Father, as may attain unto the end of confeſſion,*

Confeſſor inſtitutus eſt loco Dei ad compenſandas injurias contra Deum factas, & taxandas pœnas pro offenſis debitas. Can. Relect. de Pœn. part. 6.

Nemo pauper eſt qui Deo debet, niſi qui ſeipſum pauperem fecerit; etſi non habet quod vendat, habet quod ſolvat; Oratio, lacrimæ, jejunia, debitoris boni cenſus eſt. —non enim pecuniam Deus, ſed fidem quærit. Ambroſ.

Ἐπιδῶμεν ἑαυτοὺς τῷ θεραπεύοντι Θεῷ, ἀντιμισθίαν αὐτῷ διδόντες, ποίαν; τὸ μετανοῆσαι ἐξ εἰλικρινοῦς καρδίας. *Clemens Rom. Epiſt. 2. ad Corinth.*

Hæc notitia ſufficit Confeſſori, ut finem confeſſionis præſtet, ſive conſilium, ſive remedium, ſeu vindictam ſalutarem. Canus, Relect. de Pœnit. part. 6. pag. 925.

ſion, be it counſel, remedy or wholeſome revenge: Now in all and every ſin he needs not be *conſulted* withall as an *Advocate*, or *preſcribe* the remedy as a *Phyſician*, or injoyn the *mulct* as a Judge, and accordingly frames his concluſions; *viz. No man is tied to uſe his utmoſt skill to preſerve in memory the ſins that he hath done, as to omit none at the time of ſhrift*; which he willeth to be imbraced, *leſt the yoke of Chriſt become uneaſie, and to men impertable*; *and the* Germans *have juſt cauſe of complaint againſt the Schoolmen, how by their ſubtilty confeſſion is brought to ſuch a paſs as impoſſible to be performed.*

Non tenetur quis omnem operam quam poteſt dare, ut omnia peccata quæ fecerit in memoria conſervet, ut poſtea tempore confeſſionis nullum intermittatur.

Ne Chriſti jugum inſuave, immò adeò importabile hominibus redderetur; ne Germani *meritò poſſint objicere Doctores Scholaſticos confeſſionem hodiè talem reddidiſſe, ut juxta illorum hætheroſin impoſſibile ſit confiteri.*

Nor can we conſtraine any to do their beſt indeavour herein, except we compell them *in flagrante crimine* while the ſin is hot, to ſet down the ſame in writing. And what ſhall the unlearned do, how ſhall poor Countrey men help their memory? ſurely we muſt injoyn them to confeſs a hundred times in the year, elſe not the hundredth part of their ſins will be thought on at the years end; therefore *mediocris diligentia*, a moderate diligence, and ſuch as conſcientious men, and fearing God uſe in other pious exerciſes, ſhall here ſuffice. *And Ghoſtly Fathers ought to forbear vexing of their penitents by interrogating them punctually, about the number of their offences, with ſuch anxious, and childiſh ſuperſtition cauſing them to lie, or at leaſt to tell an untruth.* This *Frier* would never have connived ſo far, if the performance of this Romiſh practice had been ſo preciſely neceſſary; or if he had not eſpied extreme difficulties, or rather impoſſibilities to perform the ſame, and by conſequence the reſtleſs tortures that gnaw upon the Conſcience for failing therein. And all this for good purpoſes ſuperfluous, and for indirect ends onely neceſſary.

Quid cum Ruſticis agemus? nihil aliud quàm eos obligare, ut non ſemel modò, verum etiam centies in anno confiteantur.

Non ergò debet Confeſſor vexare Pœnitentes, punctim interrogando de numero, per anxiam, & puerilem ſuperſtitionem, faciens eos vel mentiri, vel certè falſum dicere. Canus ſuprà.

Our

Our fifth exception that Confeſſors under pretence of extracting of ſins in particular, adminiſter ſuch interrogatories to *Penitents*, that over-whelme the modeſter ſort with ſhame, and inſtruct the worſer ſort with a more ample knowledge of doing miſchief. Read their formes of Queſtioning in *Summa Angelica*, and other *Summiſts*, and conſider if thereby many an unheard-of ſin be not taught, many ſmothered offences blown abroad, and if the way to offend, the opportunity, the delight, the baits, together with the ſeveral temptations and inducements to ſin be not therein detected; ſo that this *Method*, and Art of confeſſing is rather a *Method*, and Art of ſinning; Confeſſion it ſelf become a Stews, and the Prieſt a *Pander* to fleſhly luſts. Let their Interrogatories be peruſed, which referre to the VII. Commandment, of uncleanneſs, nocturnal pollution, Inceſt, Sodomy, whereby their *Confeſſors* grope after unnatural luſts, and become not *Confeſſores*, but *contaminatores*, as one of their own Order ſpeaketh, propoſing ſuch Queſtions, which to do is *contra naturam*, and to relate, *contra reverentiam naturæ*; as a learned *Lawyer* ſpake in a late unfortunate *Earls* caſe. Theſe Ghoſtly Fathers, *oftimes grievouſly offending in pleaſing themſelves with ſuch obſcene Queſtions, contriving them upon ſet purpoſe for their delight and paſtime.* Such formes of confeſſion you may ſwear altogether different from the ancient *Penitential Canons*, by whoſe directions the ſpiritual Fathers of the laſt ſociety looking a-ſquint upon the deſires of the fleſh; *inquire after the difference of ſins obſcene, and beaſtly matters, which cannot be mentioned without bluſhing in the Examinat, (whoſe ears tingle at the hearing of unknown luſts, and uncleanneſs) and not without the titillation of a diſhoneſt appetite in the Examiner himſelf that moveth them.* Oh times that

5. The proceſs in examining of particular ſins obſcene.

Sub titulo, Interrogationes in Confeſſione.

Interroga ſi ſtetit naturaliter in vaſe debito, ſi cum tali quæſivit vitare generationem, ſi habuit pollutionem dormiendo, &c. de quibus legat qui plura cupit Summulas. Nos hac à ſcabie tenemus ungues.

Sir *Rob. Heath* at *Earl* of *Caſtlehavens* attainder. *April*, 25. 1631.

Qui ſæpiſſimè peccant mortaliter delectando ſe de hujuſmodi interrogationibus, & propter delectationem faciendo eas. Sum. Angel. tit. Interrog. in Confeſs.

Formulas confeſſionum, quibus ſancti illi Pneumatici circa peccatorum differentias obſcœna quædam, & impudica exquirunt, quæ ſint Interrogati (cujus auribus inauditæ turpitudines, & laſciviæ inſtillantur) rubore, & Interrogantis inhoneſti appetitus titillatione vix ullis verbis, aut ne vix quidem enunciari poſſint. Pont. Tyard. Epiſc. Cabilon. de fratribus *Jeſu*, pag. 35.

ſuch filthy communication not once named amongſt the Heathen, ſhould be thus plaied withall; theſe *Ghoſtly* Fathers to be ſo *carnal*, this *penitential* practice ſo *obſcene*, this pretended *Laver* of the ſoul to become the *ſink* of iniquity; this *Confeſſion* of ſin a *profeſſion* of ſinning; where men *learn* rather than *leave* ſin; diſpleaſing rather than appeaſing God; and at the end of this exercise become far worſe than at the beginning. Pardon (good Reader) the exuberancy of my ſpeech juſtly occaſioned, when the moſt holy pretences are the moſt fowly profaned. Good reaſon had *Canus* to *tax ſuch Confeſſors, who by their fooliſh interrogatories became ſcandalous to their Penitents, ſo far, as to teach them to ſin; and withall confidently to reprove theſe ſummes of Confeſſions, ſtuffed with Queſtions of that nature, and are not onely put forth in the vulgar tongue; but are beſtowed abroad upon women, and ſimple people, thereby to learn not the manner and form of confeſſing, but (as I ſuppoſe) of ſinning.*

Nec eos quidem probo qui imprudenter interrogando Pœnitentibus ſcandalũ inijciunt, atque adèo eos peccare docent:

Quæ in re confidenter etiam reprobo ſummas iſtas Confeſſionum interrogationibus plenas, quæ idiomate vulgari non ſolùm eduntur, ſed paſſim etiam mulierculis, & Idiotis conferuntur, ut indè diſcant non confitendi, ſed (ut ego ſentio) peccandi rationem, & normam. Can. Relect. de Pœn. part. 6. pag. 908.

6. Our laſt exception againſt this Specifique enumeration of every ſin in Confeſſion, is derived from a practice of theirs, in exempting of *Venial ſins*, and *reſerved caſes* from the ordinary and parochial Ghoſtly Father. *Thoſe* as ſuperfluous, and ſcarce worthy of a Prieſts skill, and notice; *theſe* as too hainous, and deſperate diſeaſes exceeding his skill, therefore *reſerved* for *Phyſicians* of higher place, and power; and in ſuch caſes every ſimple Prieſt is inhibited to proceed; but to ſend *corpus cum cauſa* to ſuch *Penitentiaries*, to whoſe juriſdiction they are immediately ſubject. Now if all ſins that come into a ſinners mind muſt upon pain of the ſecond death, and that by Gods law, be opened to a Prieſt, by what law are ſome exempted, and more reſerved from his audience

Of { Venial ſins. / Reſerved caſes.

Venialia quamvis rectè, & utiliter in Confeſſione dicantur, taceri tamen citra culpam, multiſque alijs remedijs expiari poſſint. Concil. Trid. c. 5.

Patribus noſtris viſum eſt ut atrociora quædam, & graviora crimina non à quibuſvis, ſed à ſummis duntaxat Sacerdotibus abſolverentur. Conc. Trid. de caſuum reſervatione, cap. 7.

audience than others? Again, if *Papal reſervations*, and *diſpenſations* be in theſe ſins and caſes of validity, it will follow that the preciſe enumeration of all ſins is but a Church ordinance, or if Divine, then no diſpenſation lieth in ſuch caſes; it being a ruled caſe, that *Papal* power cannot diſpenſe with the *Divine law*, but with *Eccleſiaſtical conſtitutions* onely. Let the Jeſuites try the hornes of this *Dilemma*. Now by the ſame reaſon that they take off ſuch ſins from Confeſſion, may we make bold to leave out ſuch (as many ſuch there are) that ſtand not in need of *Prieſtly* adviſe, and abſolution. It will be ſaid venial ſins are not here to be reckoned for, becauſe being of their own nature pardonable, nor ſo averſe to God as to loſe his favour, they need not to be remitted this way; neither ingage ſo deeply to hell, nor make ſo great a breach betwixt God and man, as to require the Prieſt to ſtand in the gap, and to make the atonement. To the contrary, although we acknowledge great diſtinctions betwixt ſin, and ſin, and puniſhments proportionable; yet we affirm no *ſin* ſo *little*, but it is in its own *nature mortal*; and no ſin ſo *great*, but from the event may be *venial*. The leaſt ſin makes a breach upon Gods law, and makes the delinquent acceſſary to the breach of the *whole law*, is an offence againſt an infinite Deity, *therefore may be puniſhed in the ſtrictneſs of his righteous judgement*; *yea with utter annihilation*, *for that* (ſaith a profound Divine) *there is no puniſhment ſo evil*, *and ſo much to be avoided as the leaſt ſin that may be imagined*, *ſo that a man ſhould rather chuſe eternal death*, *yea utter annihilation*, *than commit the leaſt offence in the world*. Again, if all Spiritual wounds muſt paſs thorough the Prieſts hands of neceſſity for curation, then venial ſins alſo; for though they are not *vulnera lethifera* with the *Cardinal*, yet they are *plagæ leves*, which ſlighted by neglect thereof may prove deadly; a ſhip leaking at a little flaw may indanger drowning: The want of one naile, (as the French Proverb is) may cauſe the loſs of ſhooe, horſe, and horſeman, for great *weights* many times hang upon ſmall *wires*, and however ſome Roman controverſie-men put off venial ſin from Confeſſion as in it ſelf not mortal but venial: Biſhop *Fiſher* dares not like of that

Venialia ex natura & ratione peccati, quæ non ſunt contraria charitati Dei & proximi. Bellar. l. 1. de amiſs. gratiæ, cap. 3.

Doctor *Field* of the Church, Book 3. c. 32.

Bellar. l. 1. 1. de Amiſs. grat. c. 2.

Pour un clou on perd un fer, & pour un fer un cheval, & pour un cheval un Chevalier.

Quòd peccatum veniale solùm ex Dei misericordia veniale sit, in hoc tecum sentio. Rossens. contr. Luth. art. 32. p. 317.

that avoidance, but professeth his consent herein with *Luther*; That *venial sin is onely venial from the mercy of God*; and in that respect may all other sins be venial too as capable of Divine mercy: So venial sin hath no prerogative that way, nor may for that cause be justly exempted from auricular Confession.

For *reserved cases* wherin sins of the greater magnitude are made over to the *Pope*, and whereby they shut up the kingdom of heaven before men, without being opened by a golden key; we have little to say, save considering the great expences, tedious journies, continual delaies, whereby much treasure was exhausted forth of this *Land*, and many of the better sort of the Inhabitants made slaves; we are to bless our God that this *Antichristian* yoke is cast off, the tyrannie overthrown, and our selves delivered from a more than *Egyptian* servitude. And while the matter was proposed and scan'd at *Trent*, the Divines of *Lovain* objected, *that it was not a point of evident verity, mentioned not by one of the Fathers; that* Durand, Gerson, *and* Cajetan *affirmed not sins, but censures to be reserved for Papal Judicature.* The Divines of *Colen* added, *how none of the ancient Writers mentioned Reservation, but in case of publick sins, and that the Heretick would for certaine accuse them for contriving how to squeeze, and empty mens purses, and coffers.* So then if those men that stand so much for detection of all sins unto the *Priest* have made so bold as to cut off the two *extremes*, viz. the *greatest*, and the *least* offences; I see no reason but that we may use the like liberty, but upon far more likely, and better reasons. I shall conclude these exceptions with the saying of an able *Divine* at home; *Auricular Confession as it is used in the*

Rem non esse perspicuæ veritatis; à nullo Patrum mentionem ejus factam; imò Durandum, Gersonem, & Cajetanum magni nominis viros affirmare, non peccata, sed censuras modò Pontificis judicio reservatas. —— Colonienses Theologi *affirmantes neminem ex antiquis Scriptoribus* reservationis *meminisse, nisi in casu publicorum peccatorum.* —— *certè hæreticos eos accusare tanquam pecuniarum aucupes.* Hist. Concil. Trid. l. 4. p. 283.

Auricularis Confessio prout in Ecclesia Rom. usurpatur, nihil ferè est aliud quàm veniculam ad hominum secreta, & arcana expiscanda, artificiosè contextam; Quod quidem non sit ut ægris Medicina, vulneratis conscientiis opobalsamum, contritis solatium solidum adhiberi possit, sed ut aurum, & argentum indè conflentur, omniáq; ad ipsorum lucrum convertantur. Mason. de Minister. Anglic. lib. 5. c. 12.

the Church of Rome, is almoſt nothing elſe but a Net artificially woven, to fiſh after, and comprehend the ſecret and hidden things of men; nor is it ſo uſed as to afford Phyſick to the diſeaſed, or pretious balme for Wounded conſciences, or ſure comfort for broken and contrite hearts; but thereby to compaſs Gold and Silver, and to convert all into their own purſes.

There are ſome Stories or rather ſuperſtitious Lies, (as Sir *Tho. Moore* calls them) deviſed to uphold this doctrine: "The one is of a Woman who having committed adultery, "could never in eleven years ſpace be brought to utter the "ſame in any Confeſſion; Two Prieſts, whereof one was the "*Popes* Penitentiary, and another as holy as he, coming into "thoſe parts, and both being in the Church about their Prieſt-"ly affaires, the *woman* approached to the *Penitentiary* to be "ſhriven & at every ſin ſhe confeſſed, the other *Prieſt* ſtanding "within view, but not within hearing, ſaw an *Owle* flutter out "of her mouth, and after the flight of many *Owles*, ſhe ſtop-"ped (it ſeemeth) at her concealed ſin, and was no ſooner ab-"ſolved of the reſt confeſſed by her, and riſen up, then the "ſame Prieſt ſaw all thoſe *Owles* reenter into her mouth, with "another more ugly than any of the former. The Prieſts pro-"ceeding onwards in their journey, the one told unto the "other what he ſaw: The *Penitentiary* gueſſed that the wo-"man had kept back ſome ſin in Confeſſion; he returned "therefore, but at his return found her ſuffocated, and dead; "to whom her ſoul appear'd tortured in a fearful manner, and "all for burying of that ſin in ſilence; and being queſtioned "by the *Penitentiary* for what ſins thoſe of her ſex were uſually "damned; For Fornication, (ſaid ſhe) wanton dreſſing, and "Painting, and for ſhame in not confeſſing. Hereby it is intimated that Confeſſion *en partie* is of no validity; and one ſin concealed hinders all the reſt from pardon. But another *Woman* though faulty in the ſame kind, yet had better ſucceſs, of whom the relation paſſeth thus: "She was otherwiſe very religious, but in her younger dayes "had fallen into a ſin of that nature, as ſhe could not for "ſhame utter the ſame unto the Prieſt, but uſed to conclude, "*Of all the ſins which I have opened or not, I confeſs my ſelf to*

Ad quamlibet expreſſionem unius peccati Bubo exibat de ore ejus.

Illi Buhones cum uno alio majoris & enormioris formæ turmatim ingreſſi ſunt in os mulieris & ventrem.

Spec. exemplor. d 9. Sect. 31. *Quo libro miraculorum monſtra ſæpiùs quàm vera miracula legas.* Can. loc. The-ol. l. 11. c. 6. pag. 540. Diſt. 3. Sect. 46. *De omnibus peccatis quæ modò protuli, & quæ non protuli, culpabilem me fateor coram Deo & vobis.*

be

" *be guilty before God and you*; and could never be brought to " ſpecifie the ſame; after her death, and before her burial, " ſhe revived, and ſpake to this effect; that ſhe had commit- " ted one ſin which for ſhame ſhe could not confeſs, but with " many tears was wont to utter the ſame before the *Altar*, and " *image* of the bleſſed *Virgin*, and deſire her interceſſions, " that ſhe might not be damned for this concealed ſin; and " told withall that after her death ſhe was ſeiſed on by evill " ſpirits, but reſcued by the *bleſſed Virgin*, and by her means " to her *Son* reſtored from death to life, to confeſs, and be " abſolved of that ſin; which was no ſooner performed, but ſhe " again yielded up the ghoſt. Here three Popiſh *texts* are con- firmed at one blow, 1. neceſſity to confeſs every ſin, 2. worſhip- ing of Saints, and 3. before *Images*, and their *Altars*. As this woman made her confeſſion at the bleſſed *Virgins altar*, ſo *Gregory Turonenſis* relateth, that *Clotharius* King of *France* confeſſed his ſins at Saint *Martins ſhrine*, and became an earneſt ſuiter to that *Confeſſor* to become a mean for mercy for him; but whether Saint *Martin* took that courſe with that *Prince*, as the bleſſed Virgin did with her penitent, to ſend him back after death to be ſhriven by a Prieſt, or tendred his confeſſion unto God and there pro- cured abſolution, the Author hath not expreſſed. Such ſtories as theſe were thought meet for the vulgar to ruminate on; yea the Pulpits ſounded therewith, many *Hiſtorians* (ſaith *Canus*) *have been content to think how by the true law of hiſtory, they might record ſuch things as the people thought to be true, not conſidering the injury done unto the Church, as if Saints lives were not ſufficiently related, except their actions were ſet out with fained miracles, and revelations.*

Coram ipſius altari vel imagine.

Conſtituit in S. eccleſia neminem ſine confeſſione ſalvari poſſe.

Clotharius *ad Sepulcrum Sancti* Martini *cunctas actiones quas fortaſſè negligenter egerat, replicans, & orans cum grandi gemitu ut pro ſuis culpis B. Confeſſor Domini miſericordiam exoraret.* Hiſt. lib. 4. Sect. 21.

Eccleſiæ Chriſti vehementer incommodant, qui res Divorum præclare geſtas non ſe putant egregiè expoſituros, niſi eas fictis & revelationibus & miraculis adornarit. Canus loc. Theol. lib. 11. c. 6. p. 537.

In what credit ſuch Fables were, the vulgar beſt know; But in truth it was late in the world before men were called to ſo ſtrict a reckoning. In the former dayes either recourſe was made to God onely, or a general confeſſion before the Church, or

or a ſpecial diſcovery of ſuch ſins which made ſuch a combuſtion in the ſinners breaſt, as he could not quench alone, but (the fire all about his ears) muſt call for aid of his neighbours, and amongſt them the *Prieſts*, that are beſt able to abate thoſe flames. Lighter ſins, *Quotidiana incurſiones*, as *Tertullian* calls them, Quotidian ſhakings are opened in the general confeſſion of the Church; and 'tis not impoſſible for a *Penitent* faithful and ſincere, to make his peace with God himſelf for ſins that preſs more grievous. But in many ſins and ſinners it is found by often experience, that notwithſtanding their private addreſſes unto God, the wounded conſcience will ſtill pinch fearfully, nor will the worm ceaſe to gnaw. Then at ſuch a time as this, when a ſinner can find no eaſe at home, what ſhould he do but uſe the beſt means he can to ſeek it abroad? I ſaid it was long before this buſie enumeration was injoyned: A general Confeſſion, or an intimation of ſome ſpeciall ſins which lay indigeſted upon the Conſcience, was chiefly required. Now if at any time ſuch ſtrictneſs were neceſſary, then at our laſt *Audit*, when we are *in extremis*, and in the ſhadow of death, and about to take our leaves of this ſinful world, and to make our peace with God whileſt the laſt grains of ſand are running in this glaſſie life. Yet as it appeareth in an ancient *form* of interrogating ſick perſons, and aſcribed to our *Anſelme*, the Prieſts were not then ſo particular; the form it ſelf is worthy to ſtand in this place, and is thus: *The ſickman languiſhing and at the point of death ought to be thus interrogated, and ſo to anſwer: Brother, doſt thou rejoyce that thou mayeſt die in the Chriſtian faith? let him anſwer Yea. Q. Thou confeſſeſt that thou haſt not lived ſo well as thou oughteſt? Anſ.* *Interrogatio faciendi infimo in extremis conſtituto, ab* Anſelmo *præſcripta; Infirmus languens in extremis debet ſic interrogari, & ſic reſpondere. Frater, levavis quòd in fide Chriſtiana moriaris? Reſpondeat, etiam. Fateris te non ità bene vixiſſe ſicut debuiſti? Reſp. Etiam. Fateris te tam malè vixiſſe, ut meritis tuis æterna pœna debeatur? Reſp. Etiam. Pœnitet te? Reſp. Etiam. Habes voluntatem omnia mala te, ſi ſpatium haberes vivendi? Reſp. Etiam. Credis quòd* Jeſus Chriſtus *filius Dei natus fuit ex Maria Virgine gloriosa? Reſp. Etiam. Credis quòd* Jeſus Chriſtus *filius Dei pro te mortuus fuit? Reſp. Credo. Avis ei gratias propter iſta beneficia? Reſp. Etiam. Credis te non poſſe niſi per eius mortem ſalvari? Reſp. Etiam.* — *Quo expleto dicat infirmus ter,* In manus tuas commendo Spiritum meum, *&* Clero *in idipſum reſpondente, ſecurus moritur.* Edit. ad finem opuſculi Epiſ. Roffenſ. de fide & miſericordia Dei à Georg. Caſſandro.

Yea. Q. Thou acknowledgeſt that thou haſt lived ſo evil, as thou haſt deſerved eternal death? Anſ. Yea. Q. Haſt thou any purpoſe to amend, if thou mayeſt have further ſpace to live? Anſ. Yea. Q. Thou believeſt that Jeſus Chriſt *the Son of God was born of the glorious Virgin* Mary? *Anſ. Yea. Thou believeſt that* Jeſus Chriſt *the Son of God died for thee? Anſ. Yea. Thou art thankful unto him for theſe benefits? Anſ. Yea. Q. Thou believeſt that thou canſt not be ſaved but by his death? Anſ. Yea.* This was all the Queſtioning in thoſe dayes thought fit to be uſed at the hour of death; which after ſome comfortable inſtructions how the ſickman ſhould behave himſelf in this laſt incounter; the concluſion is, *Let him rehearſe thrice,* Into thy hands I commend my ſpirit, *and the Clergie anſwering the ſame, he may ſafely, and peacefully depart.* We ſee what kind of Confeſsion then ſufficed, and it was not the work of one age to bring the people to any other. *Haymo* complained that *ſome in his dayes bluſhing to confeſs their ſins unto the Prieſt, found out a witty occaſion to forbear, ſaying it was ſufficient for them that they did confeſs their ſins unto God, if ſo be they ceaſed from thoſe ſins for the time to come.* Others would not be brought to that full meaſure as began then to be impoſed, confeſſing, but not fully, their ſins unto the Prieſt; as may be gathered from a *Council* held at *Cavaillon* in the dayes of *Charles* the great: Wherein though thoſe *Fathers* were otherwiſe minded, and deſire it to be amended, yet they intimate that in their times it was queſtioned, whether men ſhould confeſs unto God onely, or to the Prieſt alſo. And they themſelves put this difference betwixt both theſe Confeſſions, that the one did *properly* ſerve for the cure, the other for *direction,* in what ſort the repentance, and ſo the cure ſhould be performed; their words enſue: *Some ſay ſins are to be confeſſed unto God alone, but others are of opinion that they are to be confeſſed unto a Prieſt; both of which are performed in the Church not without great fruit, ſo verily*

Erubeſcentes peccata ſua ſacerdotibus confiteri, quoddam occaſionis ingenium invenerunt, dicentes ſibi ſufficere, ut ſoli Deo peccata ſua confiteantur, ſi tamen ab ipſis peccatis in reliquo ceſſent. Haymo Dominic. 14. poſt. Pentecoſt. pag. 401.

Sed & hoc emendatione indigere perſpeximus, Quòd quidam dum confitentur peccata ſua, non plenè *id faciunt.*

Quidam ſolummodò Deo confiteri debere dicunt peccata, quidam verò Sacerdotibus confitenda eſſe perſenſerunt: Quod utrumq; non ſine magno fructu intra Sanctam ſit eccleſiam, ita duntaxat ut, & Deo qui remiſſor eſt peccatorum confiteamur peccata noſtra, & cum Da-

rily as we confeſs our ſins unto God, who is the forgiver thereof, and ſay with David, I acknowledge my ſin unto thee, and my iniquity have I not hid; I ſaid I will confeſs my ſins unto the Lord, and thou forgaveſt the iniquity of my ſin: *and according to the inſtitution of the Apoſtle*, Let us confeſs our ſins one to another, and pray one for another, that we may be ſaved: *The confeſſion therefore which is made unto God purgeth ſins, and that which is made unto the Prieſt ſheweth how they may be purged; For God the Author and beſtower of ſalvation and health, oftimes affords the ſame by the inviſible adminiſtration of his own power, and many times by the operation of Phyſicians*; wherein thoſe words are to be noted, that many ſinnes are forgiven by God *immediately*, or *by the inviſible adminiſtration of his own power*, and conſequently need not be confeſſed unto any but God alone; and many again *mediately by the operation of ſoul-Phyſicians*, and therefore are to paſs thorough their hands, and ears alſo; whence infer, that to Prieſts *ſome* ſins, though not *all*, are to be confeſſed.

vid *dicamus*, Delictum meum cognitum tibi feci, & injuſtitiam meam non abſcondi; Dixi confitebor, &c. *& ſecundum inſtitutionem Apoſtoli*, Confiteamur alterutrum peccata noſtra, &c. *Confeſſio itaque quæ fit Deo, purgat peccata; ea verò quæ Sacerdoti fit, docet qualiter ipſa purgentur peccata; Deus namq; ſalutis & ſanitatis author & largitor plerumque hanc præbet ſuæ potentiæ inviſibili adminiſtratione, plerumque Medicorum operatione.* Conc. Cabil. 2. c. 32, 33.

But what thoſe *ſome* are is the point indeed: For if thoſe *ſome* be left looſly, and at random *indiſcriminatim*, they will hardly prove *any*, or none at all. The diſcerning of theſe ſins muſt not hang alone upon the ſlender thread of a Lay-capacity, and the ſinners own diſcretion; for we *ſeldome* make any proſpect upon our worſer parts, and *never* but with partiality, turning the *perſpective* ſo upon our own ſins, as to make them appear *Atomes*, and in leſs figures than they are; and ſo upon the ſins of others, as to multiply, and dilate them; we are not then in this behalf wholly to be left unto our ſelves. Venerable *Bede* obſerveth, *that amongſt the diſeaſed healed by Chriſt, onely the Lepers were ſent by him to the Prieſts, becauſe the Levitical Prieſthood was a Type of his own*; and inferreth, *that ſuch as were tainted with hereti-*

The condition of thoſe ſins as ought to be confeſſed to the Prieſt.

Nullum Dominus eorum quibus hæc corporalia beneficia præſtitit, invenitur miſiſſe ad Sacerdotes, niſi Leproſos; quia Sacerdotium Judæorum figura erat Sacerdotii futuri regalis quod eſt in Eccleſia.—— Quiſquis hæreticâ pravitate, vel ſuperſtitione gentili, vel Ju-

daicâ perfidiâ, vel etiam Schiſmate fraterno, quaſi vario colore per Chriſti gratiam caruerit, neceſſe eſt ad Eccleſiam veniat, coloremque fidei verum quem acceperit, oſtendat; cætera verò vitia tanquam valetudines, & quaſi membrorum animæ, atque ſenſuum, per ſemetipſum interiùs in conſcientia, & intellectu Dominus ſanat, & corrigit. Bed. hom. de 10. Leproſ.

call pravity, gentile-Superſtition, Judaicall perfidiouſneſs, or Schiſme from the brothe hood, and were by the grace of Chriſt delivered thereof; ſhould of neceſſity reſort unto the Church, and make profeſſion of the true tincture of faith newly imbraced. But other vices, as it were diſeaſes, and as if of the members of the ſoul, and ſenſe, the Lord healeth inwardly by himſelf in the Conſcience, and underſtanding. Some ſins then according to *Bede* are to be preſented to the Church, and not all; and as *Chriſt* healed many that were diſeaſed, and injoyned the Lepers onely to ſhew themſelves unto the Prieſts; ſo he forgiveth many ſinnes privately to the Conſcience of the Penitent, but ſome are reſerved for the Prieſts cognizance. And in another place the ſame *Bede* would have us *to confeſſe our daily and light ſins one to another, but to open the uncleanneſs of the greater leproſie unto the Prieſt.* Herein the Caſe held in the courſe of publick Penance will ſomewhat guide us: for in the firſt and ſtricteſt dayes of the Church, there were three ſins held incapable of mercy, but to be *peccata ad mortem*; of which Saint *John* ſpeaketh, and directeth *not to pray for*; (a) now where there is no place for prayer, there is no grace for pardon; and theſe three were *Idolatry, Murder*, and *Adultery*. This cruel opinion laſted till *Tertullians* dayes, who either *ironically*, or *haſtily*, thus writeth; *The High Prieſt, the Biſhop of Biſhops ſaith, I abſolve thoſe that have done penance of fornication and adultery. O edict which none can juſtly commend! Tertullian* now a *Montaniſt*, ſharply taking up the *diſpenſer* of that *relaxation*. By which *Biſhop* if *Chriſt* be meant, as *Junius*, then the words are otherwiſe ſalved by that great *Critick*; or if the Pope, as *Petavius*, then

Quotidianas viáque peccata alterutrum coæqualibus confiteamur. —— *porrò gravioris lepræ immunditiam Sacerdoti pandimus.* Bed. in Jac. 5.

(a) *Ubi nec poſtulationis ibi æquè nec remiſſionis.* Tert. de Pud. c. 1.

Pontifex ſcilicet Maximus, Epiſcopus Epiſcoporum dicit, ego & Mœchiæ & fornicationis delicta pœnitentiâ functis dimitto: O edictum cui non poterit aſcribi, bonum factum! De Pudic. c. 5.

Sunt iſta Ironica, Pontifex M. Chriſtus *puta, edictum iſtud promulgaverit.* Notæ Fr. Jun. ad Tert. de pud. pag. 298.

Vixit { *Tertullian* / *Zephyrin.* } *Anno* 198.

then the diſpenſation muſt come from *Zephyrine*. The next age waxed milder, not denying pardon, and yet not conferring abſolution to the guilty of theſe crimes, were they never ſo penitent, and zealous thereof, no, not at the laſt gaſp, and caſe of utmoſt extremity. It was old *Serapions* caſe, lapſed in perſecution, who could never (though ever deſirous, *and promiſing a myriad of times to wade through all the degrees of the Penitents*) be admitted to communicate. Times were yet more gentle when *Cyprian* was; denying not but withall *deferring* abſolution till the point of death, and then abſolving the guilty of thoſe offences. This practice ſhewed, that all ſins were not equally capable of grace, and pardon, that in ſome the ſpot being fowler, and the guilt heavier, the juſtification was more difficult, and the expiation more laborious, which to aſſoil was at one time held by the Church to be impoſſible, and ever difficult to be looſed by the Miniſterial key. Beſides thoſe ſins, there were others in the next rank, which they called *capital offences, not in the ſenſe of the School Divines, who make capital and mortal of equal latitude, and both which deſpoyls the ſinner of the ornament of Charity; but ſome more heynous than ordinary, and which by name are expreſſed in the Canons, and decrees of Councils; and to which ſeveral and diſtinct penances were allotted, and belonged. Other ſins alſo there were of an inferiour alloy, and burthen, and of them the Penitential Canons took no notice*, ſaith their great Antiquary *Petavius*. So then as of old, not all ſins, but ſelected ones, were aſſigned for publick *exomologeſis*; the like may be ſaid that there is no neceſsity of revealing all, but ſome offences which preſs deepeſt upon the Conſcience, to the Miniſters of Reconciliation.

Μηκέτι λοιπὸν χάριν ἔχειν, μηδ' ἂν μυριάκις ἐπαγγέλλεσθαι τὴν τάξιν ἀναπληρῶν τῆς μετανοούντων. *Euſeb. Eccl. hiſt. l. 6 c. 36.*

Capitalia dicebantur, non ut nos intelligere vulgò ſolemus, quæcunque Dei nos gratia, & ſpiritualibus charitatis ornamentis ſpoliant, ſed quæ cùm graviora cæteris eſſent, tum Canonibus, & Synodorum decretis nominatim expreſſa, quibus pœnæ à Canonibus ſingillatim propoſitæ —— alia verò leviora, de quibus nulla extat in conciliorum decretis mentio. D. Petav. animadverſ. ad Epiphan. hær. 49. pag. 238.

Moreover, we may learn by the Church-Cenſures what ſins properly,

Abſit ut quoties peccatum fuit, toties excommunicationis ſententiam exhibendam eſſe, aut publicum reſipiſcentiæ teſtimonium à ſingulis perſonis efflagitari —— Quàm enim multa, nobis ſolis conſciis, in dies, & horas admittimus, quæ privata coram Deo confeſſione, adjunctis precibus condonantur? Quorſum etiam erant quotidianæ preces cum Sacrificiis mautinis, & veſpertinis inſtitutæ ſub lege? Quorſum nunc quoque ſacros conventus à veatus noſtri confeſſione auſpicamur, niſi ut quotidiana peccata abſque ulla alia cognitione nobis condonentur? de ſolis igitur, & gravioribus peccatis, & cum offendiculo Eccleſiæ conjunctis, publicæ ſatisfactiones intelligendæ ſunt. Beza de Presbyt. & excom. pag. 41. edit. Geney. 1590.

properly appertain to Confeſsion. *God forbid* (ſaith Beza) *that the Church ſhould fulminate her excommunication for every ſin, or that publick teſtimony or repentance ſhould from all perſons be exacted, though in extremity every ſin incur Gods diſpleaſure, the ſinner is exiled his preſence, and needeth to be reconciled by repentance: for how many ſins do we daily and hourly commit, which are pardoned upon private confeſſion before God, with prayers annexed? To what end ſerved the daily prayers, the morning and evening Sacrifices under the law? To what purpoſe do we in our ſacred aſſemblies begin, and enter into our ſolemn prayers with confeſſion of our guiltineſs, but that our daily ſins might be forgiven without any further acknowledgment? Publick ſatisfactions therefore muſt be underſtood of ſuch ſins as are hainous, and ſcandalous to the Congregation.* Hitherto *Beza*. The objection of *Eraſtus* was, All ſins deſerve excommunication, therefore the cenſure was to be ſerved either upon all or none. *Beza* denies the conſequent, and ſheweth good reaſons why all ſins are not ſubject to the Cenſure; and which ſerve alſo to ſhew why all ſins are not to be ſtood upon in Confeſsion, becauſe ſins of a leſſer *magnitude* may be otherwiſe blotted out by private Confeſsion and tears, or by the general and publick acknowledgment of the Church; and as notorious, and ſcandalous, were onely liable to the Churches cenſure, and penance. So not all ſins but ſuch as afflict the Conſcience, and ſuffer the ſinner to take no reſt, are neceſſary to be confeſſed. And this doctrine our Church maintaineth, and wiſheth all her children to take it to heart; carefully diſtinguiſhing the ſame from the ſo much abuſed *Popiſh Auricular Confeſſion* which they thruſt upon the ſouls of Chriſtians as an *expiatory ſacrifice*, and *meritorious ſatisfaction* for ſin; racking their Conſciences to confeſs when they feel no diſtreſs, and to enumerate all their

ſins

ſins (which is impoſsible) that by this means they might dive into the ſecrets of all hearts; which oftimes hath proved pernicious, not onely to private perſons, but alſo to publick States.

To conclude then; *Gravioris lepræ immunditia*, with *Bede*, *the unclean and more grievous leproſie*; *Omne quod remordet conſcientiam*, with Saint *Bernard*, every ſin that *biteth* the Conſcience; *Quando quis ità angitur & afflictatur peccatorum ſenſu, ut ſe explicare niſi alieno adjutorio nequeat* with, *Calvin*; The ſins that *gore*, or *prick* the conſcience, and out of which without and from without, the ſinner cannot *wind* himſelf: *when a man cannot quiet his own Conſcience*, as the Church preſcribeth, or *is burdened with* ſin; ſo the Biſhop of *Dureſme*: Or in the caſe of *perplexity* for the quieting of men *diſturbed* in their Conſciences, as the Biſhop of *Norwich*: In all of which we are injoyned to ſhew our ſelves unto the *Prieſt*, and to ſeek at his hands *both the counſel of inſtruction, and hope of Gods pardon*, as Biſhop *Morton*: *To receive Ghoſtly comfort, advice, and counſel, and the benefit of abſolution to the quieting of his conſcience*, as our ſacred *Liturgie* admoniſheth. Remember (good People) this *Medicine* is for your diſeaſes; this Balme for your griefs, advancing your ſafety more, than ſhewing forth the *Miniſters power*; the *treaſure* of *abſolution* is yours, he keepeth but the *key*, to open the ſame for you upon a Penitential knock. A pious *Prieſt* delighteth not in the ſad ſtory of your infirmities, *nor blames you with reprochful words, but embalmes you with many tears*; weeping with ſuch as weep, and ſighing with thoſe that are in diſtreſs: his crown, and rejoycing is like the good *Samaritan* to pour oyl and wine into your gaping wounds. Deſpiſe not Gods ordinance, it is *powerful*, and to thoſe that uſe it right, *efficacious*. Neglect not the benefit of the keys, for the Prieſt beareth them not in vain; ſlight not his Miniſtery, it is the *word of Reconciliation*. Keep thy *conſcience* waking, and the *eyes* thereof open; the caſe is fearful where the Conſcience ſlumbreth, and the ſoul is dark where that *light* is extinguiſhed. Oh preſerve the voice of this *Turtle*,

Bed. in Jac. 5. Bernard. hom. 16. in Cantic. Calvin. Inſtit. p. 339.

Rubrick at the Communion.

Biſhop Morton Appeal. lib. 2. cap. 14.

Biſhop Montagu Appeal. pag. 299.

Condolere norimus peccantes affectu intimo-- Quotieſcunque alicujus lapſi peccatum exponitur, compatiar; nec ſuperbè increpem, ſed lugeam, & deſleam. Ambr. l. 2. de pœn. cap. 11.

Vox Turturis, vox gementis. Bern.

Turtle, ſtop not thine ears at this *Charmer*, it is Gods *Deputy*, and *Watchman*. Thou haſt juſt reaſon to fear he hath yielded up thy *fort* unto the enemy, when it no longer keeps *Centinel*. Keep this jewel alive; Preſerve it with a meditation of Gods Judgments, and thy deſerts; feed it with the promiſes of the Goſpel, and yet it will inform thee when this Phyſick muſt be uſed. It will ſend thee to the *Miniſter*, as the *voice* in the *viſion* did *Paul* to *Ananias*. It will open thy cauſe without flattery, ſpur thee on to ſeek comfort without delay, and comfort thee more in the remiſſion and pardon, than the terrour of the ſin could afflict thee. Make the Conſcience thy *Examiner*, and thou ſhalt the better diſcern in what caſes the Prieſt muſt be thy Judge, and his Miniſtery thy relief and comfort.

Act. 9.

CHAP. VIII.

The Contents.

Of the Confeſſary, *or* Prieſt *that receiveth Confeßions, and his authority for the ſame; Divided into two Sections.*

AND thus much for Confeſſion of ſin in the lips of the *Penitent*; proceed we now to ſpeak of the *Confeſſary*, as it relates to his ears, who is to receive into his cuſtody and diſcretion, the ſad narration of a ſinners life, and to promote the juſt deſigns and purpoſes the penitent aimeth at. Of great and neceſſary importance this practice muſt be, as much oppoſing our native pride, in turning the beſt ſide outward, and beautifying our external carriage, like the *Phariſees* cleanſing the outſide of the platter; never taking notice, or at leaſt careful that others ſhould not, of our inward corruption. Verily to ſubdue this inbred tumour, and natural

Typhon

Typhon ſo far, as to lay aſide ſhame, and to lay open our ſins, to diſcover our offences, and to diminiſh our reputation, it muſt needs be the end is heavenly when worldly reſpects are thus troden under foot to accompliſh the ſame. As when *David* ſtrip'd himſelf into *an Ephod, and danced before the Lord in the Ark*, and was for the ſame derided by *Michal*, as *ſhamefully uncovering himſelf in the eyes of his handmaids*, anſwered, *It was before the Lord, I will yet be more vile than thus, and will be baſe in mine own ſight; and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.* So it is with a devout *Penitent*, for how ever he may by diſcovering himſelf thus, be expoſed to the ſcoffs, and jeers of irreligious and profane *Michals*, yet he knoweth before whom he doth it, *in the preſence of the Lord*, and that in ſo doing he ſhall be had in honour of the Lords ſervants, his *Prieſts*, therefore he reſolveth *vilior adhuc fiam*, I will become yet more vile than this; for with me to confeſs my ſin is nothing ſo vile as to commit, and bluſh more entring into the *ſtewes*, than coming forth, abaſing my ſelf in mine own ſight to become pretious in the Lords eyes. When therefore ſin is *compaſſing*, and *beſetting the ſinner about*, beleagring his ſoul, & he finds it not in his own power to raiſe the ſiege, nor to explicate, and unfold himſelf from ſuch ingagements, when the Conſcience is inſnared, and perplexed, and can find no peace at home. In ſuch caſes the ſinner hath recourſes unto the *Overſeers* of his *ſoul*, for help, and eaſe, and freedome, as the nature of his diſeaſe requireth; as to a 1. *Ghoſtly Father* indulgent to his *Children*, 2. as to a *Phyſician* careful of his *Patients*, 3. as an *Advocate* and Counſellor able to direct, and protect his *Clients*; and laſtly, but chiefly, as unto the *Prieſt*, whoſe office is to grant abſolution to the truly Penitent. So that to the *wounded* Conſcience here is a *Medicine*, to the *perplexed* counſel, to the *dejected* comfort, and to the *diſtreſſed* pardon. The *ſting* of ſin is loſt by the power of abſolution; the *filth* of ſin is purged by the Laver of tears; the *wages* of ſin ſtruck off, by the Interceſſion of the *great Advocate*; the *deceitfulneſs* of ſin diſcovered by this Counſellor, and the *danger* of ſin prevented by the balme of mercy. A *Phyſician* is ſought unto for *health*,

2 Sam. 6.21, 22.

Τὴν εὐπερίστατον ἁμαρτίαν. *Heb.* 12.1.

and ſometimes for *remedy*; A Lawyer for advice, and counſel; A friend for conſolation; A good Prieſt is virtually all theſe, and ſomthing more; thy ſpiritual Phyſician againſt ſpiritual diſeaſes, healing them by application of thy Saviours merits; and preſcribing rules for thy direction, and remedy againſt ſin. Thy ſpiritual *Advocate* to counſel thy ſoul in ſuch caſes, & to plead thy cauſe before the ſupreme Judge; and which crowneth all, he is the Lords *Steward*, and *Deputy* in his name to reach forth unto thee pardon, and abſolution. Theſe, and ſuch like to theſe are the motives, inducing a ſinner to depoſit his mind and heart to the *Diſpenſers* of the *Myſteries* of God, *viz.* 1. upon hope of *Phyſick reſtaurative*, and *preſervative*, to heal his ſoul, and to continue the ſame in health; 2. of good advice, to demean and behave himſelf for future times; 3. and above all, upon the hope and comfort of abſolution; theſe are his inducements, and to be now treated of. And therein the laſt ſhall be firſt, as the chieſeſt, and choiceſt motive to confeſſion of ſin; namely the virtue and power of abſolution inherent in the Prieſtly office, and Miniſtery: that ſaying of *Ambroſe* being true, *None can be truly penitent but upon hope of Pardon.*

Nemo poteſt benè agere pœnitentiam, niſi qui ſperaverit indulgentiam. Ambroſ.

SECT.

SECT. I.

The Contents.

The vulgarly diſeſteem of the power *of* abſolution *in the hand of* Prieſts. Keys *diverſe*; *Of* 1. *Authority.* 2. *Excellency.* 3. *Miniſtery. The office of the* Miniſterial key *in* diſcerning, *and* defining. *Eccleſiaſtical, and conſcientious* Conſiſtories. *The gift of* Science *in the* Prieſt *not properly the* key, *but the* Guide. Abſolution *a* judicial *act.* Magiſtrates *Spiritual and Temporal, diſtinguiſhed in their* juriſdiction, *and* ends. *Bonds of ſin* culpable, *and for ſin* Penall. *Satisfaction* expiatory, vindictive. *God forgiveth ſins* properly, *and* effectively. *The Prieſt by way of* application *and* notice, *as alſo* diſpoſitively, *qualifying by his function ſinners for the ſame, in which he proceedeth as a* ſubordinate *Cauſe both* declaratively, *and* operatively. *The* Priority *of binding, and looſing on* earth *to* heaven *in reſpect of the* ſenſible apprehenſion *in the Penitent, not of the* purpoſe, *and* operation *in God.* Power *of Abſolution* primitive *in God, in his* Miniſters derivative, *and* delegate. *A* Penitent *abſolving* himſelf *by the finger of Gods* ſpirit *in what ſenſe. The* power *of* binding *in the Church rather* privative, *than* poſitive, *and* declarative *onely.*

IF the Prieſts and Miniſters of the Goſpel were not in Commiſſion to enquire, to hear, and to take ſome order about the ſins of the people, their function were to as little purpoſe, and as little to be eſteemed as the *Lutins* of the times account

it; (for as in the time of *Galen* they expressed weak-men under the title of *Scholasticks*, so are Priests entituled, by the Hotspurs of this age as silly, and contemptible; meer Δρύιδες and *John a Nokes.*) Could men live without sin, or enter into heaven with sin, or having sinned stand in need of no grace to amend, of no gift to repent, and in fear of no Deity to be reconciled; or were the wounds of sin so little, as to heal up of themselves, without any further plaister; or were there no law that there might be no transgression; or if a Law, with no great penalty to be inflicted upon the transgressors head: or if the penalty were great, yet the *Law-giver* of small power to inflict the same: there could be no great necessity to erect this Court of Conscience, the matter thereof no great consequent, and the Censures, *viz.* retention, and remission of sins of no great importance, and sinners discharged of further suit, and service. And the Priests might do well with *Gallio*, *to care for none of these things*; and do drive the attenders from these judgment-seats. But if no disease be more deadly than sin, and no law hath so powerful an avenger as God; it will follow no ordinance to be more acceptable, and necessary, than that which reconciles the lost favour of God unto the transgressors of his laws. Thou then whosoever thou art that disesteemest the power of God in the Ministery of his Priests, be first without sin before thou cast the first stone against it; and except thou beest exempted from common infirmities, vilifie not these Physicians. It is not the least of *Satans* subtilties to weaken this ordinance in many mens estimations, as no useful institution of God, but an usurpation of the Prelates; serving more to establish their tyrannie over the peoples consciences, than to quiet and pacifie them; and as the Priests are too supercilious to prescribe, so the people may be too superstitious to observe: thus the Serpent by degrees hath brought this laudable practice first out of credit, and next out of use for the most part; and so highly that by many transported with impudence, the *Priest* is questioned as *Moses* was by the *Hebrew*; *Quis te constituit Judicem? Who hath made thee a Prince, and Judge over us?* though his intents be onely to part the fray betwixt God and the sinner, and set them at peace, as *Moses* betwixt his countrey-

Cujacius.

Exod. 2. 14.

countrey-men. And as *Korah* and his complices said to *Moses* and *Aaron*, *Ye take too much upon you, seeing all the congregation is holy, and the Lord amongst them*, So is the *Ecclesiastical Hierarchy* traduced by our modern *Schismaticks* for *Usurpation*, for *Tyrannie*, for *Lording* it over Gods inheritance. Are not all the Brethren Saints, why do you *Prelates* then lift up your selves above them? Saints let them be, is there not *principality* amongst *Saints* as well as amongst *Devils*? But, are not all Gods people a royal Priesthood? why do you Priests arrogate unto you any prerogative above your fellows? to such tender ears the very name of absolution is odious, and the *keys* themselves disliked because born cross-wise at *Rome*; lest therefore such *Monsieurs les Greffiers* question us, as the *Scribes* did our *Saviour*; *By what authority doest thou these things?* We will clear the coasts, and evidence these disquisitions, 1. what *power* is given unto the Priest in the matter of sin, and therein *whence* this *commission* issueth, and *to whom* it is directed; 2. what are the *acts*, and *exercises* thereof, and *wherewithall* the same is executed; 3. then of the *properties* thereof, whether the Priests sentence be *absolute*, and *infallible*, and whether *Ministerial*, and *judicial*; 4. and lastly, the abuses shall be parallel'd with the positive truth, and thereby measured, and discerned.

Numb. 16. 3.

Matth. 12. 14.

Of the Power of the keys.

The first grant of this power unto man, is the promise of Christ made unto *Peter*, under the *metaphor* of the keys; saying, *I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou stalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven:* a power of great latitude and extent, equivalent in the opinion of Saint *Chrysostome*, as *to give the places on his right and left hand in his kingdome:* whereupon that Father questioneth, (but answereth himself) *how shall Christ give the power of the keys, that hath not in his hands the placing of the seats? thereby also demonstrating himself to be God, in conferring that property (power of remitting sins) which appertaineth*

Matth. 16. 19.

Πῶς οὖν, οὐκ ἔστιν αὐτοῦ δοῦναι τὸ καθίσαι ἐκ δεξιῶν, καὶ ἐξ εὐωνύμων, τοῦ λέγοντος ἐγῶ σοι δώσω; — ἁ γὰρ Θεοῦ μόνον ἔστιν ἴδια τὸ τὰ ἁμαρτήματα λύσαι. *Chrys. in Matth. 16. Tom. 2. pag. 344.*

appertaineth to God onely. Theſe termes are to be opened, 1. what the *keys* mean; 2. next how they are to be uſed under theſe words of *binding* and *looſing*; 3. in the third place about what they are imployed, the *object quicquid, whatſoever*; 4. and laſtly by whom, *Tibi Dabo, I will give unto thee.* For the firſt: The holy Ghoſt compareth a ſinners caſe to the eſtate of a perſon impriſoned, the very termes of *keys*, of *opening* and *ſhutting*, ſeem to have relation (as it were) to the *priſon gate*; and the termes of *binding* and *looſing*, (as it were) to the *fetters* and *bonds*; as if ſin were a *priſon*, and the caſe of ſinners like theirs that are *ſhut up*; whereupon the power given unto *Chriſt* as *man*, was to preach δοσιν remiſſion, or *deliverance to captives*. And keys imply a faculty to that perſon to whoſe cuſtody they are committed; as when *Eliakim* was inveſted into *Shebnahs* place, it is ſaid, *I will lay the key of* David *upon his ſhoulder*: which words ſeem to be lent unto the *Apoſtle*, and by him applied unto our *Saviour*, *Theſe things ſaith he that is holy, that is true, he that hath the key of* David, *he that openeth, and no man ſhutteth, that ſhutteth, and no man openeth*: with this difference the word [*houſe*] omitted in the latter, and that adviſedly, to diſtinguiſh betwixt the *Type* and the *Truth*, *Eliakim* and *Chriſt*; in *Him* reſideth *regal power*, and *deſpotical*; in *Eliakim Miniſterial*, and *Oeconomical* onely, as *ſteward* of *Davids* houſe; for that room be ſuſtained, as appeareth 2 *King.* 18. By the delivering then of this *key*, *Peter* was made not a *Lord* over Gods inheritance, but a *ſteward of the myſteries of God*: for our caſe was thus; As *Adam* was exiled and ſhut out of *Paradiſe*, ſo are ſinners from heaven; and as Paradiſe was ſhut againſt him, ſo was heaven againſt them alſo, ſin being the *embargo* betwixt us and heaven. Now what key ſhall ſinners find to open heaven gate? God hath a *commanding key*, who onely hath authority to forgive ſin, againſt whom it is committed; and ſo often as a ſinner is pardoned, ſo often is heaven opened; this key God keeps to himſelf. 2. Chriſt hath an *excellent key*, which openeth

Keys.

Luke 4. 18.

Eſay 22.22.

Revel. 3.7.

Diſcrimen eſt, quod illud videtur inferioris Miniſtri puta ὑπηρέτου, idque tantùm in familia Davidis; *hoc ſupremi Gubernatoris, atque quidem totius regni.* Brightman. Apocalyps. cap. 3. 7.

סובן שהוא ממ ונה על בית הגלכות.

Aben Ezra, Theſaurarius ſuper domum regalem.

οἰκόνομοι μυςηρίων Θεῦ. 1 *Cor.* 4 1.

1. *Clavis authoritatis ſolius Dei.* 2. *Clavis excellentiæ ſolius Chriſti.*

where

where no man shutteth; for by his merits hath this *Angel of the Covenant*, like *Peters Angel*, loosed our bands, and set open the Prison doors, enlarging the *Captives*, and not them onely, but the *Palace* doors, *for by the bloud of Jesus we have boldness to enter into the holiest*; and elegantly it was said by *Tertullian*, *his bloud is the key of Paradise*. 3. The Apostles had an *Oeconomical key*, as *stewards* in the *Lords house*, (for in Princes Courts the *key* is the ensign of that *Office*) because unto their trust is committed the *Ministery* of *Reconciliation*; of this key Saint *Ambrose* thus; *Behold sins are forgiven by the holy Ghost, but men contribute their Ministery toward the Remission of sin, but exercise no right of any power, for sins are not remitted in their name, but in the name of the Father, the Son, and the Holy Ghost; they supplicate and pray, God grants and pardoneth; the service is from man, but the bounty from an higher power.* So then the *higher power* is the *key* of *authority*; and the *humane service* is the *key* of Ministery. These several keys were well known to *Scotus*, who writeth thus; *Judicial authority in censuring heaven to be open or to be opened to any man, or not, is understood in a threefold sense; 1. as the most principal and absolute, residing in God onely; 2. not as the most principal, but a very excellent authority, appertaining unto Christ by a double preeminence, which he hath 1. over all causes, as one who knoweth all mens hearts, and can judge thereof; 2. in the validity of his sentence, definitive, as ever just, and never to be repealed; which prerogative can onely sort with him who knoweth how well or ill all men have deserved; (for heaven stands open and shut towards us according*

Acts 12. 7.

Heb. 10. 19. *Sanguis Christi clavis Paradisi.* Tert.

3. *clavis Ministerii.*

Ecce quia per Spiritum Sanctum peccata donantur, homines autem in remissionem peccatorum Ministerium suum exhibent, non jus alicujus potestatis exercent; neque enim in suo, sedin Patris & Filii, & Spiritus Sancti peccata dimittuntur, isti rogant, divinitas donat, humanum enim obsequium, sed Municipentia supernæ est potestatis. Ambr. l. 3. de Spir. S. cap. 19.

Authoritas judiciaria sententiandi cœlum huic aperiendum vel apertum esse, tripliciter intelligitur, 1. Authoritas simpliciter principalis, *solius Dei, 2. Non Principalis, sed* præcellens, *solius Christi, quantum ad duplicem præeminentiam, 1. unam quidem in universalitate causarum judicandarum; 2. aliam in firmitate sententiæ definitivæ; & utraq; præeminentia potest convenire illi, qui omnia merita, & demerita novit, quæ sunt causæ, propter quas cœlum est aperiendi, vel claudendi; habet etiã voluntatẽ inseparabiliter conformem justitiæ divinæ: propter primũ potest in omnibus causis sententiare, quia omnes novit; propter secundum potest ejus sententia simpliciter esse firma, & irrevocabilis, quia semper justa,--- Non potest hæc clavis esse in ecclesia Militante, quia nullus in ecclesia novit omnes causas judiciarias, nec habet voluntatem immutabiliter justam. 3. Particularis quantum ad causas*

ing

cognoſcendas, & infirma quantum ad ſententiam ferendam, puta quia ipſa ſit aliquando revocabilis, ſi quando præter legem divinam judicat, poteſt ergò eſſe in eccleſia una clavis cœlum aperiendi, ſc. autoritas ſententiandi particulariter, & non irrevocabiliter cœlum eſſe apertum. Scot. l. 4. diſt. 19. Sect. Hæc ſecunda.

ing as our deſerts are) as alſo in regard the will of Chriſt is, and ever was undividedly conformable to divine juſtice; for the firſt reaſon, He may be a Judge in all cauſes, who knoweth all things; and for the ſecond, his ſentence is firm, and irrevocable, becauſe alwayes juſt. The militant Church is not capable of this key, becauſe there is not any member in that Church endowed with ſo ample intellectuals, as to know all cauſes; nor hath a Will ſo confirmed in juſtice as therein to be immutable. 3. There is a particular authority to hear cauſes, but weak to give ſentence, and is many times revocable, as pronounced beſides the law of God; there may be then in the Church a certain key to open heaven, that is, the authority of ſentencing in particular, and yet heaven not irrevocably open unto any. Thus much *Scotus*, from whoſe teſtimony clearly ſtream theſe deductions: 1. The Miniſterial key in the cuſtody of the Church is not ſo ample, and firm as that excellent key, which is upon Chriſts ſhoulder, and thoſe words, *As my Father ſent me, ſo ſend I you*; relate to the *certainty* of the Commiſſion, and not to the *extent* thereof. 2. That there is not in the *Militant Church*, (therefore not at *Rome*) ſuch a *key* as can fit all *wards*, or ſuch a *Judge* as can take cognizance of all cauſes; nor is there that *Oecumenical* juriſdiction intituling *Rome* above all, and unto all, nor do all cauſes turn upon that *Rota*. 3. That there is no mortal Judge either Eccleſiaſtical or Civil ſo confirmed in juſtice, but that he may ſwerve, and deviate from that rule. *Nullus in Eccleſia*, ſaith *Scotus*; In the Church, no, not one but hath a will ſubject to change: the *Pope* then that boaſteth of the infallibility of his keys, either is not of the Church, or above it. And as this *Schoolman* hath expreſſed the differential properties of theſe keys; ſo a *Canoniſt* the ſeveral titles, and perſons to whom they appertain. *The key* (ſaith he) *is tripartite*, 1. *of* Authority, *and that is in the hands of God alone, who only forgiveth ſins with authority.* 2. *Of* Excellency, *which the man Chriſt hath, inſomuch that he without the*

Clavis triplex, 1. Authoritatis, *& iſtam habet ſolus Deus, qui ſolus dimittit peccata authoritativè.* 2. Excellentiæ, *quã ſolus homo Chriſtus habet, in quantum effectũ Sacramentorum poteſt dare ſine Sacramentis.* 3. *Clavis* Miniſterii, *& iſtam clavem habent Sacerdotes, per quam ligant & ſolvunt.* Raymond. ſum. tract. 4. de Pœnit.

Sacraments

Sacraments can confer the effect, and benefit of the Sacraments. 3. *Of the* Miniſtery, *and this key is in the cuſtody of the Prieſts, by virtue whereof they bind and looſe.* The Church then muſt reſt contented (and good cauſe ſhe hath ſo to do) with this *Miniſterial key*; for the firſt authentical key, *poſuit pater in poteſtate ſua*, the Father hath put in his own power; for the *excellent key*, *omnem poteſtatem dedit filio*, he hath given that *power* to his *Son*; and for the *Miniſterial key*, *habemus theſaurum iſtum in vaſis fictilibus*, we poor *Clergy-men* are rich in this treaſure, the *veſſels* containing the ſame are *earthly*, but the *key* is from the Lord, and *heavenly*, the excellency of this power is from God, the Miniſtery from us onely. *And that we may not be thought to accompliſh any thing as from our ſelves, but that every one who ſeeth it may ſay, it is wholly of God; nipping withall the falſe Apoſtles, who aſcribed all unto themſelves*, as *Theophilact* pioufly admoniſheth And indeed we need not be ambitious of further dignities, God having highly honoured our Order with this *depoſitum*, *for to which of the Angels ſaid he at any time, To thee will I give the keys, &c. and whatſoever ye ſhall bind on earth ſhall be bound in heaven, &c.* He hath made his Angels *ſpirits*, by *nature*, above Prieſts, but his *Miniſters* a flame of fire, by *office* far above them.

2 Cor. 4. 7.

Καὶ μὴ ἡμεῖς νομιζώμεθα καθορθοῦν ἐξ ἑαυτῶν τι, ἀλλὰ πάντες οἱ ὁρῶντες τῷ Θεῷ λέγωσιν εἶναι τὸ πᾶν. Διίστησιν ἡ τοὺς ψευδαποστόλους ὅτι ἑαυτοῖς τὸ πᾶν ἐπέγραφον. *Theophil. Com. in* 1 *Cor.* 4.

Ἐξουσίαν ἔλαβον, ἣν οὔτε ἀγγέλοις, οὔτε ἀρχαγγέλοις ἔδωκεν ὁ Θεὸς, ἐγὼ γὰρ πρὸς ἐκείνους εἴρηται, Ὅσα ἂν δήσητε, *&c. Chryſ.* περὶ ἱερωσυν. βιβλ. δ.

Ignem veni mittere in terram. Luke 12.

The key of *Plenary power* is in Gods own hands, but the key of *ſubordinate Miniſtery* is by him granted to the Church, and exerciſed by perſons ſpecially deputed thereunto, and imports a power of letting in and ſhutting out from the houſe of God. *Chriſt* is the *door*, and they are the *door-keepers*, an office of no mean place, who may ſay truly with the *Prophet*, *I had rather be a door-keeper in the houſe of God, than to dwell in the tents of wickedneſs.* And in executing of this Office, they muſt not be partial, in letting in or leaving out whom they pleaſe,

Eſt poteſtas intromittendi & excludendi; Quicunque clavem alicujus domus habet, quem vult intromittit, & quem vult, ab ingreſſu domûs repellit. Zegedin. loc. com. pag. 161.

but in whom they ſee cauſe; nor promiſcuouſly at hap-hazard, without any notice of their deſerts, but upon mature deliberation, and ſcanning of their worth that preſs to be admitted.

Not amiſs therefore the *Schoolmen* and *Canoniſts* deſcribe the *key, to be a power of judging in the ſpiritual Court of the Soul, and Conſcience, which judicial power conſiſts of two parts, 1. the power of diſcerning in the examination of the cauſe, 2. and of defining in determining the ſame by a final ſentence abſolving, or condemnatory, whereof the former is knowledge, and the latter power*; which ſome propoſe as two diſtinct keys; Others but as two diſtinct effects from one and the ſame key. By the firſt the Prieſt taking notice to whom he is to open and ſhut: and by the latter actually opening, and ſhutting unto any as they may deſerve. Now the key is a type of this Miniſterial power; for as a key openeth the door by unlocking thereof, and ſo removing the obſtacle that hindreth entrance: So doth the Prieſt by virtue of his office, take away the obſtacle, *i. e.* the guilt of ſin, by abſolving a Penitent from the ſame, which otherwiſe would hinder his admiſſion into the Kingdome of God. This I ſay he doth not by his own power, but by reaſon of his place; abſolving whom God abſolveth, and ſetting at liberty whom he hath made free; as the Jaylor inlargeth the Priſoners, whom the Prince hath pardoned.

Clavis dicitur poteſtas judicandi in foro animæ, non corporum, & hæc pot ſtas judicandi integratur ex duobus, ſc. ex poteſtate diſcernendi in cauſæ examinatione, & definiendi in cauſæ terminatione per ſententiam condemnatoriam, vel abſolutoriam: prima poteſtas appellatur Scientia, *ſecunda* potentia. *Linwood* de poteſt. eccleſ. cap. *Seculi Principes*, verb. *Clave poteſtatis.*

Dicuntur claves pluraliter propter plures Clavis *effectus.* Januenſis.

Here the better to acquaint our ſelves with theſe proceedings in the Court of the Soul we are to know, how there is firſt an *Eccleſiaſtical Conſiſtory*, where *publick ſins* of that cognizance are centured by the *key of Juriſdiction.* 2. There is likewiſe a *Penitential Court* for *ſecret ſins*, where the *ſame party* is both the accuſer, and accuſed; the *Penitent* arraigning himſelf upon hope of pardon, and the *Prieſt* abſolving

Duplex Eccleſiæ forus, unus ſecretiſſimus, in quo idem eſt accuſator & Reus: alius foras publicus quia Eccleſia habet authoritatem corrigendi delicta publica, ibi etiam requiritur duplex authoritas, quia ad quodlibet judicium requiritur cognitio *in cauſa illa, & ſententia, iſtæ autem authoritates pertinentes ad forum publicum dici poſſint claves.* Scotus lib. 4. diſt. 19.

ſolving upon preſumption of Repentance. Now in this (as in other Courts of Judicature) though otherwiſe diſtinct in the ſubject matter, in the infliction of puniſhment, and making of ſatisfaction; yet all agree in one forme of proceeding, *viz.* 1. in the cognizance of the cauſe; 2. and next in the denouncing of judgment, where publick cauſes require publick evidence, publick ſentence, and ſo publick execution: but private ſins are otherwiſe argued and cenſured; *Whereas in the Court of Conſcience the Penitent comes voluntarily in, confeſſeth his offence, with a ſorrowful heart, and purpoſe of amendment, and ſubmits himſelf to the judgment of his Confeſſory. Dic Eccleſiæ, tell the Church*, muſt in no caſe be obſerved in the firſt place, and in many caſes not at all: So in *Secular Courts* the *fact* is queſtioned, in *Eccleſiaſtical* the *fame*, and in the Penitential ſecret offences, whereof there is no evident fact, or fame, ſave the confeſſion of the *Penitent*, and theſe come under the *key of Order, or Abſolution*. The firſt key then, (or rather the firſt act) is the diſcerning betwixt good and evil, and betwixt evil and evil; for as in the skies one ſtarre differeth from another in glory; and as in diſeaſes there is a diſtinction in noyſomneſs, and danger, ſo in ſins there is a difference in ſhame and guilt. How then can a blind Judge diſcern of colours? Here then is the neceſſity of the key of knowledge, which if not a diſtinct key, concurreth certainly to the true uſe of the key; for though juſtice be blind, the Judge ſhould not be ſo: Beſides, there is *Scientia quæ*, and *Scientia qua*, the 1. *object*, 2. and *habit* of knowledge. The word of God is *Divinum Scibile*, and in it ſelf a *key* too; for by the *Word of reconciliation* doth the *Miniſter* abſolve, as ſhall be ſaid hereafter; but that referreth to the *applied act* of this power, and *exerciſe* of this *key*, rather than to the power it ſelf. The knowledge here muſt be *inherent*, wherby the underſtanding of the Prieſt is ſufficiently inlightned, to diſtinguiſh betwixt light and darkneſs, as alſo to determine of Leproſies according to equity, and to appre-

Judicium in foro animæ, ſeu pœnitentiæ, præſupponit ipſum pœnitentem per propriam confeſſionem cum animo contrito, & ſatisfaciendi proposito, ſui Confeſſarii judicio ſe ſubmittentem. Apolog. pro Jure Principum. pag. 171, 172.

Triplex forum { 1 *Dei.* 2 *Eccleſiæ.* 3 *Sui.*

De foro hominis dicit Apoſtolus, Si noſmet ipſos judicaremus, &c. Raymund. ſupra.

1. *Clavis diſcretionis.*

Recta determinatio rationis inter verum & falſum.--- *Quæ conſiſtit in apprehenſione rei ut res eſt.* Apol. pro jure Princip. pag. 173.

hend the thing as it is, and not most times as it appeareth. Yet again, this habitual knowledge although so requisite for all that, *is not the key which is the authority it self committed to the Priests for opening and shutting*; whereby they have power to make inquisition into and examine the case of the Penitent, as a man that standeth by, may know as much Law as *he* that sitteth upon the Bench, although he hath not a Commission to examin the truth of a cause then in question, according to his skill as the Judge hath, *for*, saith Scotus, *that authority whereby the Judge possesseth himself with the true information of the matter depending, although it may require skill, and discretion to manage the same aright, even as the key of power requireth justice in the right use thereof; notwithstanding as the power to judge is distinguished from Justice, and may be found where there is no justice*, (as in Pilat) *so the power and authority to take cognizance of a cause, may ofttimes be without any discretion, or science at all*, (as in *Festus*, and *Felix*, Saint *Pauls* Judges) the gift then of knowledge, and understanding is not the *key* but the *guide* thereof, and the authority rightly placed, when a man of understanding is in place.

Clavis Scientiæ non est aliqua Scientia habitualis, vel actualis, vel discretio quæcunq́, sed authoritas commissa, qua eâ uti valeant ad claudendum, vel aperiendum. — *Authoritas cognoscendi etsi requirit Scientiam, vel discretionem concomitantem rectum usum ejus, quemadmodum requirit clavis potestatis aliquam justitiam ad rectum usum sui; tamen sicut potestas judicandi non est justitia, immo potest esse sine justitia, ita potestas vel authoritas cognoscendi in aliqua causa potest esse sine cognitione aliqua.* Scot. lib. 4. dist. 19.

2. *Clavis Potestatis.*

The Second is the Authority of censuring, or the *key of power*, which we call the *power of absolution* consisting in the solemn denunciation of the Sentence; for the former key which investeth the Priest with authority to *discern*, and examine between leprosie and leprosie, is but *preparatory*, maturing onely, and ripening the sinners case for sentence; *final determination* being the scope thereof; wherein the Priest after a full notice, and examination of the sinners case, and comparing the same with the law of God, the *rule* to direct his *hand*, and *key*, judgeth according to that law, and pronounceth

Claves sunt discernendi scientia, & potentia judicandi, i. e. *solvendi & ligandi*, — *usus harum Clavium*, 1. discernere *ligandos, & solvendos*, 2. *dein* ligare, & solvere. Magistr. l. 4. dist. 18.

Judicium sumitur prout significat actum Judicis ut Judex est, & jus dicit, i. e. *juridicam sententiam pronunciat.* Apol. pro Jure Princip. pag. 173, 174.

nounceth the sentence judicial: I say as delegated from God, whose Commissioner for such causes he is, and proceedeth not as a *Witness* to give in Evidence; nor as a *Herauld*, or *Crier*, or *Pursevant*, to make intimation of the *Magistrates* decree, as a *Messenger* onely, but as a *Judge*, though *subalternate*, clothed with authority from *Christ*, and Christ from his Father to give the sentence. *The Father* (saith Chrysostome) *hath given all power unto the Son; and I see that they*, (the Priests) *to have been made partakers of all that power by the Son*; for witnesses discover, and declare the *fact*, and Judges proceed according to their evidence; for example, whether such a *Murder* were committed or no, the eye-witnesses are the evidence as present, and observing the *fact*, although the Magistrate denounce the sentence, and punishment. The *Penitent* then becomes a selfe-accuser and witness, and the Priest turns the key according to Gods law, whose Deputy and Steward in that case he is. Nor doth this power to be a Judge, contradict his office as a *Minister*; for as *Magistrates* are the (a) *Ministers of God, and bear not the sword in vain*; so are *Ministers* the *Magistrates* of God, and bear not the keys in vain. But of this there will be occasion to say something in the *exercise* of this power, whether it be judicial or no. Onely thus, as the Magistrate is a temporal Minister, and the end of his power the preservation of publick peace and tranquility; so is the *Minister* a Spiritual Magistrate, to procure the salvation of souls, and the enlargement of Gods kingdome: and as the Magistrates sword is *Terrestrial*, punishing evil doers, and protecting such as do well; so is the Ministers key *Celestial*, binding the obstinate, and loosing penitent offenders. And it goeth well with Church and State when the Ecclesiastical Ministery, and Civil government keep the bounds God hath set them; and in truth the mutual incroachments and confusions of these two powers, have been the occasions of all the alterations and combustions in *Christendome*. For as when the roof of the *Temple* rent in sunder, not long after followed the ruine of the *Temple* it self: So if these two principal beams, and Top-rafters, the *Prince*,

Πᾶσαν τὴν κρίσιν ἔδωκεν ὁ πατὴρ τῷ υἱῷ· ὁρῶ δὲ πᾶσαν αὐτὴν τούτους ἐγχειρισθέντας ὑπὸ τοῦ υἱοῦ. *Chrys.* περὶ ἱερωσυν. βιβλ. γ. *Tom.* 6. *p.* 16.

(a) Θεοῦ διάκονός ἐστι. *Rom.* 13. 4.

Prince, and the *Prieſt* rent aſunder, the whole frame of Chriſtian religion will be ſhaken. The abuſe of the keys hath occaſioned the Civil Magiſtrate to abridg in ſome caſes the lawful uſe thereof; and when the Church-men began to uſe them like ſwords, the Sword-men ſeized upon them as belonging to their Regiment. Know then (O Prieſt) what the inſcription is that is ingraven upon thy keys; *They are the keys of the kingdome of heaven*, and remember that *he* who gave the *keys* to *Peter*, ſaid unto the ſame man, *put up thy ſword into thy ſheath*. And let the *Magiſtrate* be afraid to draw too near unto this *holy ground*, to handle the *Cenſer*, and approach unto the *Altar*; or to
2 Chro. 26. 16. Uſurp upon the *true function of the keys, which appertain not unto them, but unto the Prieſts that are conſecrated*, leſt they participate in the judgment and leproſie of *Uzziah*. As the Spiritual keys are of the kingdome of heaven, becauſe they open
Revel. 1. 18. and ſhut the ſame to different offenders; ſo are they of *Death* and *Hell* too, from the dire effects thereof, to ſuch as are impenitent; for *Hell* hath *gates* as well as *Heaven*, and the ſame key that ſhutteth Heaven-gates openeth Hell; and where the gates of heaven are opened, thoſe of hell are ſhut. Now heaven is opened and hell ſhut, when a ſinner is looſed and abſolved; in like manner hell is opened, and heaven ſhut when a ſinner is bound, and his ſins retained. The next thing we are to conſider, *Whatſoever thou ſhalt bind on earth, &c.*

2 Of { *Abſolution.* / *Obligation.* } It had been more correſpondent to the *Metaphor*, and uſe of the keys to have uſed the termes of *opening* and *ſhutting*, as did *Eſaias* the Prophet, and *John* the Divine; but the Holy
Eſay 22. 22. Rev. 3. 7. Ghoſt hath choſen to expreſs this power under the words of *binding* and *looſing*, *to ſignifie the miſerable eſtate of ſuch to whom heaven is ſhut up, as remaining bound with the cords of their own ſins; and contrariwiſe, the bleſſed condition of thoſe to whom heaven is opened, as freed by the Son of God, that they might be coheirs with him*, as learned *Beza* conjectureth. Add hereunto another reaſon, to make the guilt of ſin better known; which is an obligation to puniſhment, and an obſtacle unto happineſs; now

Nempè ut intelligamus quam miſera ſit conditio illorum quibus Cœlum clauditur--- manent enim ol ſtricti peccatorum vinculis: Contrà verò quàm beati ſunt illi, quibus apertum eſt cœlum, qui ſcilicet à filio Dei liberati ſunt, & ſint ipſius cohæredes. Beza Annot. in Matth. 16.

now the key in opening the door, doth put back the bolt, and bar wherewithall it was held, and God by the miniſtery of his Prieſts removes this bar, and pardons this guilt, which hath ſhut up the kingdome of heaven againſt us.

Abſolution preſuppoſeth binding, as enlargement reſtraint; we are then in the firſt place to diſtingu ſh betwixt the bonds *of ſin*, and the bonds *for ſin*; for with the bonds of his own ſin is a ſinner captiv'd; this is the bondage and deſert of ſin, and ſo is he bounden *for his ſins* by the doom and ſentence of Gods Miniſters, which is the puniſhment, and Eccleſiaſtical cenſure. 'Tis the grace of God onely which looſeth the bond of ſin, and the power of the keys that abſolveth from the cenſure. The Prophet acquaints us with the *cords* of *vanity*, and a *cart-rope of ſin*; implying the worſe than *Egyptian* bondage of a ſinner; and the *wiſe* man, who had great experience of theſe bonds, ſaith, *his own iniquities ſhall take the ſinner himſelf, and he ſhall be holden with the cords of his ſin.* God ſhall not greatly need any Lictors, or Tormenters, or to ſay bind him hand and foot, for the ſinners own offences ſhall perform that office, and the knot faſtening theſe bonds is the habit, and cuſtome the ſinner hath gotten to do evil, faſt binding and fettering him from all good actions; the weight whereof preſſeth ſo ſore, and the Chaines are ſo ſtrong, that the arme of God onely muſt alleviate the one, and break the other in ſunder. *Theſe bonds Richardus* maketh of *two ſorts, culpable and penal; by the firſt a ſinner is bound with the bonds of Captivity, and by the latter he is liable to the debt of eternal death; both theſe obligations are upon him, becauſe ſin is an offence againſt an eternal and infinite Deity, and both theſe obligations he onely cancelleth that is omnipotent and can do all things.* Another laieth a threefold bond upon a ſinner, *the bond of ſin, the bond of eternal puniſhment, and the bond*

Vinculi { 1 Peccati. 2 Promiſſer peccatum.

Deus ipſe ſolvit à peccati maculâ, mortis exligine, & à pœnæ debito. Magiſtr. lib. 4. diſt. 18. Eſay 5. 18. Prov. 5. 22.

Domino vinculis alioqui, & apparitoribus, vel tortoribus, qui eum ad ſupplicium rapiant, nil eſt opus, cum ſuis ipſe peccatis conſtringatur, quò minùs pœnam effugiat. Mercer. Comment. in Prov. 5.

Non poteſt faciliter operari bonum propter habitum vitioſum inclinantem ad contrarium. Lyra in Prov. 5.

Eſt obligatio per quam homo obligatur ad culpam, & alia per quam ad pœnam; in uno obligatur vinculo captivitatis, *in altero* debito damnationis. -- *hominem autem ejuſmodi vinculis obligatum ſolus ille ſolvere poteſt, qui verè omnipotens & omnia poteſt.* Rich. de Clav. c. 2, 3.

Peccans mortaliter ſtatim ligatur, 1. vinculo culpæ; ab hoc abſolvit eum ſolus Deus. 2. Vinculo pœnæ æternæ, ubi Sacerdos abſolvit, id eſt, abſolutum oſtendit. 3. Vinculo ſatisfactionis, ubi commutat pœnam æternam in temporalem. Expoſ. cum Gloſſ. in Matth. 16. MS.

bond of ſatisfaction; in the firſt caſe God onely granteth abſolution, in the ſecond the Prieſt abſolveth; that is, ſheweth whom God hath abſolved; in the third the Prieſt abſolveth by binding, or by commutation, freeing the ſinner from eternal pain, and obliging him to ſatisfactory Penance. The two former wayes we well allow of, but are ſcrupulous concerning the latter, by reaſon of the too much abuſed handling of *ſatisfactions*, and *commutations*, as not ignorant who it is, that hath pacified his *Fathers* wrath, and by whoſe ſtripes we are healed; and that we receive not the grace of God by way of *exchange*, but from the free charter of *mercy*, though we hold it very reaſonable, that where any perſon is wronged, or the Church ſcandalized, ſatisfaction may juſtly be impoſed; and herein we diſtinguiſh betwixt the ſatisfaction of *revenge* and of *expiation*, 1. Satisfaction *expiatory* is, when the ſin is blotted out, the ſinner pardoned, and God reconciled; 2. and *vindictive* when the guilt remaineth, the ſinner is puniſhed, and God revenged; the *expiation* was performed by him who trod the wine-preſs alone, *Chriſt Jeſus*. The *Revenge if eternal* is executed upon ſuch whoſe ſins are not waſhed in the bloud of that *Lamb*. If *temporary*, upon the Lords own ſervants, not thereby to make an *amends* to the juſtice of God, but to make an *amendment* in the Penitent. For inſtance, in *David* God put away *his ſin*, but not *the ſword*, that was unſheathed all his time. Now this Ἐκδίκησις, or temporary penance inflicted upon any, either by the cenſure of the Church, or voluntary by the delinquent himſelf, no more prejudiceth that *plenary*, and *expiatory ſatisfaction* made by *Chriſt* to his *Father* for believing ſinners, than the juſt infliction of temporary puniſhment by the Magiſtrate upon Malefactors; where a pardon may come from God, and

Satisfaction { expiatory. / vindictive.

and { propitiatory, in Chriſt. / probatory, in Chriſtians.

In foro mundano peccata quatenus ſunt contra bonum pacis publicæ, ſubiciuntur poteſtati politicæ, per quam judicari, & pœnis publicis puniri debeant: & in foro Eccleſiaſtico quatenus ſunt offenſa Dei, & ſaluti ſpirituali nocent, ſubſunt poteſtati Eccleſiæ. Apol. pro jure Princip. pag. 178.

judgment

judgment be executed by the Magiſtrate for one and the ſame offence: God himſelf both ratifying the temporal puniſhment, and remitting the eternal. Thus we have ſeen the *obligations*, let us now come to the abſolutions: And herein we muſt carefully diſtinguiſh what God doth *by himſelf*, and what he doth by his *Miniſter*; what God hath in his own power, from that power given by him to his Prieſts: and the better to keep this diſtance, we will lay down theſe aſſertions:

To forgive ſins *efficienter*, that is, to be the true and proper cauſe of Remiſſion, is a prerogative appertaining to God onely. Abſolution from ſin then directly cometh from him alone; *Who is a God like unto thee that pardoneth iniquity?* therefore when *Chriſt* made bold with this power, claiming the ſame by virtue of his Godhead; the *Scribes* ſaid within themſelves, *this man blaſphemeth*, by uſurpation upon the privilege of the moſt High; for they held it no leſs than blaſphemy for man to forgive ſin; which our Saviour denied not, intimating withall that he might without blaſphemy exerciſe that power, who ſuſtained in one perſon both God and man; thereby (ſaith *Irenæus*) *did Chriſt both cure the man, and manifeſtly diſcover who he was.* And *Chryſoſtome* obſerveth, that *hereby Chriſt ſhewed himſelf to be God equal to his Father; otherwiſe he would have ſaid, why do you attribute unto me an unfitting opinion? I am far from that power.* And proved himſelf further to be God, *becauſe he ſaw their thoughts; and by many paſſages of holy writ it is evident, that God onely beholdeth what man beareth in mind.* Inſomuch that as none but God can know the thoughts of men, ſo none but he can forgive the ſins of men; the like collection maketh his *Scholar* and abridger, *Theophylact* upon *Mark* 2. 5. And *Athanaſius* maketh this power to forgive ſin not the leaſt of his arguments to prove Chriſt to be God. A truth that ſhined ſo clearly in the *Fathers* dayes, that it was not altogether overcaſt, when the *Schoolmen* ſate at the ſterne. *Peter Lombards*

Aſſertion 1.

Eſay 43. 25.

Matth. 9. 3, 4.

Peccata igitur remittens, hominem quidem curavit, ſemetipſum autem manifeſtè oſtendit quis eſſet. Irenæ. l. 5. adv. hær. cap. 7.

Καὶ τοιγαροῦν μὴ ὢν Θεὸς ἦν, ἔχρην αὐτὸν, τί μοι προσπλάττεις μὴ προσήκουσαν ὑπόληψιν; πόρρω ταύτης ἐγὼ τῆς δυνάμεως· διὰ πολλῶν ἔστιν ἰδεῖν ὅτι Θεὸς μόνος ἦν τὰ κατὰ διάνοιαν εἰδώς. *Chryſ. hom. 29. in Matth.*

Μόνου γὰρ Θεοῦ τὸ ἀφιέναι ἁμαρτίας. *Theoph. in Mar. 2. 5.*

Athan. orat. 3. contr. Arrian.

Solus Deus maculam peccati abſtergit, & à debito mortis æternæ abſolvit. Lib. 4. diſt. 18. *Obligationem culpæ ſolus Dominus ſolet & valet diſſolvere.* Rich. de Clavib. cap. 3.

bards concluſion is, *God alone waſheth away the ſpot of ſin, and abſolveth from the debt of eternal death:* and *Richardus* who gives the Prieſts more than their due, herein abridgeth not God of his, but confeſſeth, *how God onely is wont and able to diſſolve the obligation of ſin*; that's a reſerved caſe, in a point then confeſſed on all hands we will make no longer ſtay.

Aſſertion 2. The Prieſt ſubſtituted by God, and in his name abſolveth from ſin, 1. *applicativè*, 2. and *diſpoſitivè*; first, by applying unto the Penitent the promiſes of the Goſpel, and aſſurance of pardon. And how welcome the Meſſengers of peace are, a diſtreſſed Conſcience can beſt declare; to whom theſe *Doves* after an inundation of ſin and ſorrow, are ever accepted with *olive branches* in their mouthes. Although Chriſt the *good Samaritan putteth* wine and *oyle* of pardon into our wounded hearts by the finger of the *holy Ghoſt*, yet great comfort we receive in the further aſſurance thereof, plighted by the Miniſtery of a godly Prieſt. *A diſcreet word is the Phyſician of a languiſhing ſoul*, ſaid he, *but I ſay of a ſoul in health; which is ſeen uſually in bodily diſeaſes, where a man ſenſible of his own recovery is much confirmed therein, upon the hearing of the judgment of skilful Phyſicians.* Great was the conſolation *David* felt upon thoſe words of *Nathan*, *The Lord hath put away thy ſin*: hence ariſeth the firſt ſenſe, and apprehenſion of ſpiritual joy; for remiſſion of ſin, and the acceptation of a ſinners perſon *in the beloved*, are in God *actiones immanentes, & nihil ponunt in ſubjecto*, actions alwayes inherent in God, without any touch in the penitent; as *Paul* was a *choſen veſſel* long before he was *cleanſed*, and knew not ſo much, till *Ananias* gave him ſome light thereof; but are then *tranſient* and ſenſible, when the Miniſter brings news thereof to a ſinner that repenteth. God *in Chriſt hath reconciled the world unto himſelf, quantùm ad rei veritatem*, truly and really; and he hath committed unto

Prieſt abſolves { *applicativè.* / *diſpoſitivè.*

Ψυχῆς νοσέσης ἰατρὸς σοφὸς λόγος, inquit ille, ego etiam dixerim ψυχῆς ὑγιαινούσης· quod & in corporis morbis uſu evenit, ut qui ſe ſentit jam convaleſcere, magnoperè præterea audito peritorum Medicorum judicio confirmetur. Bez. de Excom. contr. Eraſtum.

2 Cor. 5. 18, 19

unto us *the word of reconciliation*, *Quoad veritatis evidentiam*, to evidence and make known the same by the due application thereof unto a contrite heart. There cannot be a greater thing committed to the Priests charge, and peoples comfort, than διακονία τῆς καταλλαγῆς, the Ministery of Reconciliation. From Christ we come, whose Ambassadours we are, and unto you sinners now in hostility with him, and our instructions are to conclude a peace and reconcile you unto him. *Good God! how highly doth* Paul *magnifie his office! for Christs sake* (saith he) *are we Ambassadours, for we have taken his business upon us; in Christs stead therefore are we sent unto you, as if the Father by us did exhort you, who not only exhorted you by Christ, but, he being crucified, doth by us still exhort*; as *the Greek Scholia* paraphrase upon the place: thus do Priests forgive, that is, apply the gracious promises of the Gospel unto the penitent; *for who* saith Ambrose) *can forgive sins but God alone? yet doth he forgive by them also, to whom he hath given power to forgive?* And to this purpose *Ferus*, *Although it be Gods proper work to forgive sin, yet the Apostles are said to remit also, not simply, but because they apply those means whereby God remitteth sins, which are his Word and Sacraments*; and this is the first manner after which Priests remit sins, by way of application.

Ὡ πῶ ἐξῆρε τὸ πράγμα, ὑπὲρ Χριστῶ, φησὶ, πρεσβεύομεν, τὸ γὰρ αὐτῶ ἔργον ἡμεῖς ἀνεδεξάμεθα, ἀντὶ Χριστῶ ὖν ἡμεῖς πρεσβεύομεν, ὡς τῶ πατρὸς παρακαλῶντος δι' ἡμῶν, ὅτε γὰρ διὰ Χριστῶ μόνον παρακαλεῖ, ἀλλὰ τούτου σταυρωθέντος, δι' ἡμῶν νῦν παρακαλεῖ. *Oecumen. in 2 Cor. 5. pag. 639.*

Quis potest peccata dimittere nisi solus Deus, qui per eos quoque dimittit, quibus dimittendi exhibuit potestatem? Ambros. lib. 5. Expos. in Luc.

Quamvis Dei proprium opus sit remittere peccata, dicuntur etiam Apostoli remittere, non simpliciter, sed quia adhibent media per quæ Deus remittit peccata; hæc autem media sunt verbum Dei & Sacramenta. Ferus in Joan. 20.

The second sense wherein the *Minister* of the Gospel absolveth from sin, is *dispositivè*, as an instrument fitting and preparing, by divine helps and means, a sinners heart so, as God in Christ Jesus may be merciful unto him, and so the sin is cancelled by the Ministery of the Priest, or rather by divine virtue assisting therein; for we are not to imagine that these choice graces, salvation and remission of sins, are promiscuously thrown open unto all; that indeed were to cast pearls before swine.

Remittit maculam peccati dispositivè, in quantum suo Ministerio assistit virtus divina quæ peccata remittit. Sum Angel. verb. Claves n. 5.

(a) *Donare ſcit, perdere neſcit.* contrary to Otho. Tacit. hiſtor. lib. 1.

ſwine. (a) God knoweth how to give, not how to caſt away his jewels. The Covenant of grace requiring ſome conditions to be performed on our part; for we read of two exceptions, 1. *except ye repent*, 2. *except ye believe*: Now unto both of theſe doth a Prieſt by the power of his Miniſtery render a ſinner well diſpoſed: For the firſt, *Peters* Sermon wrought ſo effectually upon the peoples hearts, that they *were pricked therewith, and ſaid unto him and the reſt of the Apoſtles, Men and brethren what ſhall we do? Then* Peter *ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt for the remiſſion of ſins.* Where there is 1. *preaching*, 2. next *compunction*, 3. then *Repentance*, 4. afterwards *Baptiſme*, 5 and laſtly, *remiſſion* of ſins, atchieved by *Peters Miniſtery*. And for the ſecond condition, that *faith* is engendered this way, is more than evident; for who hath not heard of that of the Apoſtle, *Fide ex auditu? And many of them which heard the word believed*; the increaſe and addition made daily to the Church, was by the Apoſtles planting, and watering; 'tis true the efficacy is from God, for *neither is he that planteth any thing, nor he that watereth, but God that giveth the increaſe.* His the ſeed is, the Miniſter is but the ſower, or rather the hopper where it is depoſited; and as the ſeed is his, ſo is the bleſſing and increaſe; the Prieſt concurring as a ſervant in this Spiritual husbandry, it pleaſed God *by the fooliſhneſs of preaching* (as the world accounted it) *to ſave them that believe*. Conclude we with *Pacianus*, *God would never threaten the impenitent, except he were minded to pardon the Penitent. But (it will be ſaid) God onely can do this; very true, but that which he doth by his Prieſts is his power.* And to theſe two heads, of *diſpoſition and application*, the more ancient Schoolmen limited the power of abſolution, preaching *forgiveneſs* not directly, and from themſelves, but as *diſpoſing* thereunto; exhibiting thoſe means by which God conferreth grace, and forgiveth ſin. By the Word and Sacraments doth the Prieſt *diſpoſe* and prepare ſinners for repentance, thereby to make

Acts 2. 37, 38.

Acts 4. 4.

1 Cor. 1. 21.

Nunquam Deus non pœnitenti comminaretur, niſi ignoſceret pœnitenti; ſolus hoc (inquit) Deus poterit, verum eſt, ſed & quod per Sacerdotes ſuos facit, illius poteſtas eſt. Pacian. ad Sympron. Epiſt. 1.

Sacerdotes dimittunt oſtendendo & manifeſtando; habent ſe ad modum demonſtrantis non directè, ſed diſpoſitivè,—— ea adhibentes per quæ Deus dimittit peccata & dat gratiam.

Luke 13. 3.

John 3. 3.

make them capable of forgiveneſs, and doth actually *apply* unto ſuch as are ſo diſpoſed, abſolution and forgiveneſs; firſt chafing and preparing the wax to receive the ſeal, and when *their hearts are like wax melted in the midſt of their bowels*, as ſaith the *Pſalmiſt*; then as Officers they put a ſeal to the *diploma* of their pardon and abſolution, in the name of Chriſt actually abſolving *them* ſo far as their Miniſterial power can extend; *them* I ſay *qui non ponunt obicem*, that hinder not by unbelief or impenitency: So the Miniſter in the firſt place *diſpoſeth* to repentance, and then *applieth* pardon to them that repent; and as it appeared in *Davids* caſe, upon whom the reproofs diſcharged by *Nathan* fell like claps of thunder; the King thereupon truly humbled to repentance, breaks forth into tears and confeſſion, which *Nathan* apprehending, comforts him with the ſweet news of pardon and abſolution.

Pſal. 22. 14.

2 Sam. 12. 13.

And this is all we can ſafely afford unto the Prieſt, whoſe care muſt be not to exceed his inſtructions, and to take that which is his own, and to go his way. Thou wilt ſay, the words of his Commiſſion give him further and more ample authority, wherein the Prieſt hath power not to *apply* meerly, but to *abſolve*; not *to bear witneſs*, but to *bind*; and ſo farr, that *Heaven* ſhall not onely *ratifie* and *confirm*, but ſecond and anſwer his definitive reſolves; upon which ſurmiſe *Hilary* thus addreſſeth himſelf to Saint *Peter*; *O bleſſed Porter of heaven, to whoſe diſpoſing the keys of that eternal entrance are delivered, whoſe judgment upon earth doth prejudicate that authority which is in heaven, that whatſoever is bound or looſed upon earth, the ſame ſtatute ſhould be of force in heaven alſo.* And *Chryſoſtome* affirmeth, *the Prieſts throne to be founded in heaven, and he that averreth the ſame is the very king of heaven himſelf ſaying*, whatſoever ye ſhall bind on earth, &c. *What can compare or be equal with this honour? heaven takes the principality, or begin-*

O Beate Cœli janitor, cujus arbitrio claves æterni aditûs traduntur, cujus terreſtre judicium præjudicata authoritas ſit in cœlo, ut quæ in terris aut ligata ſunt, aut ſoluta, ſtatuti ejuſdem conditionem obtineant in cœlo. Hilar. Can. 16. in Matth.

Ὁ τῆς ἱερωσύνης θρόνος ἐν τοῖς οὐρανοῖς ἵδρυται· τίς ταῦτα φησὶν; αὐτὸς ὁ τῶν οὐρανῶν Βασιλεύς. Ὅσα ἂν γὰρ δήσητε, &c. τί ταύτης ἴσον γένοιτ' ἂν τῆς τιμῆς; ἀπὸ τῆς γῆς τὴν ἀρχὴν τῆς κρίσεως λαμβάνει ὁ οὐρανὸς, ἐπιδὰν ὁ

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κριτὴς ἐν τῇ γῇ κάθηται· ὁ δεσπότης ἕπεται τῷ δούλῳ, καὶ ἅπερ ἂν οὗτος κάτω κρίνει, ταῦτα ἐκεῖνος ἄνω κυροῖ. *Chrys.* εἰς τὸ Ὀζεάν. λογ. ε. *Tom* 5. *p.* 152.

ning of judgment from earth. The Lord followeth his servant, and look what the servant judgeth below, the Lord confirmeth above. For the clearing of these evidences there are three points to be debated: 1. If the Priest can be said to be an author or doer of absolution. 2. How and when his sentence is ratified in heaven. 3. And then how, and in what sense these Fathers can rightly affirme, (and which the words of Christ seem to import,) The Priests censure on earth to have the precedency, and to take place of heaven; and to these the resolutions succinctly follow.

Priests absolve *Operativè.*

1. To the first, we affirme that the Priest doth discharge his function, not onely *declaratively*, as a *Messenger*, but *operatively*, as a *causer*, and procurer of *absolution*; but a *Causer* after his kind, because he laboureth in the work of the Ministery; such as take pains in *planting* and *watering* the Lords *husbandry* are Θεοῦ συνεργοὶ, *labourers together with God.* And as the *Apostle* styles himself a *Father* to the *Corinthians*, and that *he begat them in Christ Jesus through the Gospel*, though in the *adoption* of sons the *seed* be *immortal*, and the *quickner* thereof the *holy Spirit*; and as *Timothy* by his doctrine is said *to save himself, and them that hear him*, whereas salvation is from the Lord; So are the Priests said to absolve, as instruments ordained by God to work faith and repentance for the procurement thereof: for as in the *binding* part of their *Ministery* they are like the *Angels* in the *Apocalypse*, which *pour out the vials of the Wrath of God upon earth*, (a) *having vengeance ready against all disobedience*, and a charge from God to *deliver up unto Satan*; yet are they not the Avengers, (for to God vengeance belongeth) but the inflicters thereof, (for unto the Priests the execution appertaineth.) And in the Levitical Law which concerneth the Leprosie, by so many of the *Ancient* made a type of the pollution of sin, we read *the Priest shall cleanse him, and the Priest shall pollute him*, and the Priest *polluting shall pollute him*; where we translate, *the Priest shall*

1 Cor. 3. 9.

1 Cor. 4. 15.

1 Tim. 4. 16.

Revel. 16. 1.

(a) 2 Cor. 10. 6.

וטהו הכהן καθαρεῖ αὐτὸν ὁ ἱερεὺς LXXII *Levit.* 13. 6. *& vers.* 44. טמא יטמא ו הכהן μιάνσει μιανεῖ αὐτὸν ὁ ἱερεὺς. LXXII.

ſhall pronounce him clean, and *the Prieſt ſhall pronounce him utterly unclean*; for the Prieſt was not the author of that pollution, neither making him that had the Leproſie unclean, or him clean that was cleared thereof, *but onely declared him to be polluted*, (ſaith Saint Hierom) *who before ſeemed unto many to have been clean*. Now becauſe *Miniſterial* and *ſubordinate cauſes* work in the power and ſtrength of the *ſuperiour* and *principal*, the effect oftimes is aſcribed unto them who have the leaſt finger in the buſineſs; and thus much to the firſt point.

Haud dubium quin Sacerdos non quò contaminationis author ſit, ſed quò oſtendat eum contaminatum, qui prius mundus plurimis videbatur. Hieron. lib. 7. in Eſay c. 23.

For the ſecond, the Prieſts ſentence on earth is onely at ſuch times ratified in heaven, when it proceeds according to heavenly directions, God leaving ſuch judgments in the Church, gained by ſurreption or ignorance, unto themſelves. It being a received *maxim*, that as the Judge of all the world cannot do otherwiſe but right, no more can or will he approve of any cenſure but what is juſt and righteous; that of Saint *Auguſtine* being true in this caſe alſo, *that thing cannot be unjuſt wherewith the juſt God is pleaſed*. And as the moſt ancient and learned of the *Latin* Fathers ſaid of *Nero*, *The man that hath any knowledge of him, cannot but underſtand that it was ſome great good that Nero condemned*; So contrarywiſe, thoſe to whom the juſtice and goodneſs of God is known, cannot be ignorant, but that the cauſe muſt of neceſſity be good and juſt which he approveth, and bad withall which he diſtaſteth. Either ſuppoſe then the Prieſts ſentence on earth to proceed alwayes according to equity, elſe not alwayes to be ratified in heaven.

2.

Non ſequitur Deus Eccleſiæ judicium, quæ per ſurreptionē, & ignorantiam ſæpè judicat. Lomb. l. 4. diſt. 18.

Injuſtum eſſe non poteſt, quod placuit juſto. Aug.

Qui ſcit illum, intelligere poteſt non niſi grande aliquod bonum à Nerone damnatum. Tertul. Apologet. c. 5.

In the third doubt there ſticks a little difficulty, how binding and looſing on earth can precede and go before that which is in heaven; for thoſe Fathers cannot be ignorant whoſe Deputy the Prieſt is, and by virtue of whoſe commiſſion he proceedeth; That God abſolveth upon contrition of the heart, and where contrition is not, the Prieſt abſolveth but in vain; That as the Lepers were cleanſed in the way in going to ſhew themſelves unto the Prieſts, ſo ſin is no ſooner

3.

Non ſolùm piiſſimâ diſpenſatione Leproſi antequam ad Sacerdotes venirent, in via mundati ſunt, ut & ipſi mundatorem ſuum cognoſcerent, & Sacerdotes nihil horum mundationi ſe contuliſſe ſentirent; juxta verò ſpiritualem intelligentiam, Leproſi antequam ad Sacerdotes

repented

repented of, but inſtantly the ſinner by God is pardoned; how can then this Miniſterial abſolution take place of that powerful one of God? For anſwer whereunto theſe conditions muſt be premiſed; 1. The ſinner that ſtands in need of Prieſtly abſolution, hath his conſcience perplexed and not quieted. 2. The ſinner, before the Prieſt hath done his office, conceiveth hope onely of pardon from God, but no full aſſurance. But 3. upon the Prieſts application of mercy from the word of God, he receiveth comfort, his conſcience is quieted, and he reſts aſſured of forgiveneſs. And to theſe we muſt premiſe again for our better underſtanding, that many perſons are members of Chriſt in *election onely*, as *Paul* before his converſion. 2. Many in *election* and *preparation*, as Saint *Auguſtine* a *Catechumen, believing in his heart, and fervent in devotion, he made haſte to be baptized.* 3. And many in *election*, *preparation*, and *admiſſion* as reconciled penitents by *ablution* and *abſolution*. This priority then is not in reſpect of Gods election, or preparation for mercy, but in reſpect of the actuall and complete admiſſion of the Penitent into his grace, and his ſenſible remonſtrance thereof; for as the Divine purpoſe to ſave a Penitent was from eternity, ſo to remit his ſins alſo; but in reſpect of the ſinners firſt feeling and apprehenſion of mercy, (Gods goodneſs intended unto him by the Prieſts Miniſtery, being reduced into the outward act) Forgiveneſs may be firſt reſolved upon in heaven, but firſt felt and apprehended on earth: *When we were enemies we were reconciled to God*, ſaith the *Apoſtle*, who was himſelf a *Perſecutor*, and yet *reconciled* to God, and by him whom he then perſecuted, *quoad veritatem*, but he reaped not the fruit thereof, was not ſenſible of this reconciliation, *quoad patefactionem, & ſalutarem ejus communicationem*; in reſpect of the manifeſtation, and ſaving communication thereof, till his Converſion. Now in regard a thing is ſaid firſt to be, when it is firſt taken notice of, ſo a Penitent is then ſaid to be firſt abſolved, when the Prieſt maketh

veniant mundantur, quia non Sacerdotes, ſed Deus peccata dimittit. Haymo Dominic. 14. poſt Pentecoſt. pag. 401.

Omnes concedunt quòd per contritionem veram & ſufficientem peccatum remittitur ſine Sacramento in actu. Gabriel. l. 4. diſt. 14. Quæſt. 2.

Membrum Chriſti, 3. { 1 prædeſtinatione. 2 præparatione. 3 concorporatione.

Rich. de Clav. c. 20.

Corde credens, & devotione fervens ad baptiſma feſtinavit.

Rom. 5. 10.

maketh known the benefit, and the ſinner groweth firſt ſenſible, and communicateth thereof; which becauſe a ſinner upon earth firſt apprehendeth, and God in his heavenly word alloweth of that apprehenſion, it remaineth that in this ſenſe thoſe ſayings of the *Fathers* are to be allowed of; and thus much for the clearing of thoſe doubts.

The premiſſes conſidered, the diſtinction is eaſily made betwixt the power of abſolution which God exerciſeth by himſelf, and by his ſervant; for from God is the *Primitive* and *original power*, the Apoſtles power is meerly *derived*; that in God *Soveraign*, this in the Apoſtles *dependent*; in *him* onely *abſolute*, in them *delegate*; in him *imperial*, in them *Miniſterial*. *Nor do the Biſhops and Clergie forgive ſins by any abſolute power of their own, (for ſo onely Chriſt their Maſter forgiveth) but miniſterially, as the ſervants of Chriſt, and Stewards, to whoſe fidelity their Lord and Maſter hath committed his keys; and that is, when they do declare and pronounce, either privately, or publickly by the word of God, what bindeth, what looſeth; and the mercies of God to penitent ſinners, and his judgments to impenitent and obſtinate perſons. They then do remit ſins, becauſe Chriſt by their Miniſtery remitteth ſins, as Chriſt by his Diſciples looſed Lazarus.* And the *Ancients* have made the *raiſing* and *looſing* of *Lazarus*, and the *cleanſing* and *admitting* of the *Lepers* into the *Camp*, a *Type* of the power reſiding in God, and of the authority he hath given unto man. And as *Chriſt* by his power made *Lazarus* alive, and the *Apoſtles* onely looſing his *bonds*, ſet him free; ſo it is the grace of God which revives and juſtifies a ſinner. The Prieſts publiſhing his liberty, whom *the ſon of man hath made free*. In like manner the cleanſing of the Lepers was Gods doing; the Prieſt ſerving onely to diſcern what God hath already done, and to pronounce the ſame. *Richardus* herein ſaith well, though not alwayes well; *We are diligently to diſtinguiſh what God doth by himſelf, and what he doth by his Miniſter; by himſelf he raiſed the dead, by his Miniſters he looſed him that was bound; by himſelf he cleanſed the Leper, by*

Miniſtri peccata remittunt non ἀυθεξουσίως ſed ὑπηρετικῶς.

Pract. of Piety, pag. 758.

John 11. 44.

Diſtinguamus diligenter quid Dominus faciat per ſemetipſum, & quid faciat per Miniſtrum ſuum: per ſemetipſum reſuſcitat mortuum, per Miniſtros ſolvit ligatum; per ſemetipſum mundat Leproſum, miniſterio Sacerdotis reducit ejectum: Mortuum reſuſcitare, Leproſum mundar, ad idem videtur reſpicere, nam utrobique ſolvitur obligatio culpæ; ſed

& vinctum ſolvere, vel rejectum educere, ad idem nihilominus videtur reſpicere, quoniam utrobiq; ſequitur obligatio pœnæ. Leproſus mundatur, quando perverſus quiſque pravitatis ſuæ ſordibus divinitùs exuitur. Mortuus reſuſcitatur, quando peccato captivatus ad benè vivendum divinitus animatur. Poſt emundationem lepræ (Sacerdotali officio interveniente) ejectus priùs in ſua reducitur,—— inſtitis involutus, & à Domini Miniſtris abire, & ad ſua redire permittitur, quando per abſolutionem, & conſilium Sacerdotis ad vitæ novitatem reformatur. Rich. de Clavibus cap. 18.

the Miniſtery of the Prieſts he reſtored him that was caſt out; To raiſe the dead and to cleanſe the Leper, have reſpect unto one and the ſame thing, for in them both the obligation of ſin is looſed; ſo alſo to looſe him that was bound, and to reſtore him that was caſt forth, ſeem to be the ſame; for in both there followeth an obligation of puniſhment. The Leper is cleanſed, when a ſinner is by God ſtripped forth of the filth of ſin. The dead is raiſed, when he that was in bondage unto ſin, is quickned by God to lead a good life. After the cleanſing of the Leproſie (the Prieſts office intervening) he that was formerly caſt forth, is reſtored; and he that was bound with grave-clothes, and looſed by the Lords Miniſters, is permitted to depart, and return unto his own; When through the abſolution, and counſel of the Prieſt, he is reformed unto newneſs of life. Thus much *Richardus*: where we plainly ſee that abſolution in the hands of a Prieſt is but an *infranchiſing*, not a reviving of a *dead* ſinner; a *reconciling*, and not a *cleanſing* of a *leprous* Penitent.

3. Spiritually.

The third way of abſolution is, which a *Penitent* in ſome ſelect caſes, by the teſtimony of the *Holy Ghoſt*, pronounceth it upon himſelf; for remiſſion of ſins is the proper work of Gods Spirit; therefore Chriſt endowed his Diſciples firſt with the Holy Ghoſt, and then with the power of remiſſion and retention. Hereupon ſaith *Ambroſe*, *He that cannot abſolve from ſin, hath not the Holy Ghoſt*; *the* charge *of the Holy Ghoſt is the Prieſts office, and the right of the Holy Ghoſt is in binding and looſing offences.* Wherein obſerve that *Fathers* diſtinction *inter Spiritus Sancti munus, & jus*: Abſolution from the Prieſt to a penitent is *munus Spiritûs Sancti*, the *charge* and *office* of the Holy Ghoſt; whereas the abſolution from a penitent to himſelf is *jus Spiritûs Sancti*, that right whereby the Holy Ghoſt teſtifieth unto his conſcience that

Qui ſolvere non poteſt peccatum, non habet Spiritum Sanctum: munus Spiritûs Sancti eſt officium Sacerdotis, jus autem Spiritûs Sancti in ſolvendis ligandiſq; criminibus eſt. Ambroſ. l. 1. de Pœn. c. 4.

that his ſins are forgiven. *Origen* after his manner feeding upon an *Allegory*, underſtandeth by the *gates* of *hell*, *ſins*; and maketh every ſeveral *vice* a ſeveral *gate*, and the *gates of the daughter of Sion* he makes the *contrary virtues*; as intemperance is a *gate of hell*, temperance of *Sion*, &c. and by the *keys* he will have meant the *pious practices* of each virtue: So by the *keys* of Righteouſneſs and temperance are opened the gates of Righteouſneſs and temperance: *Our Saviour conferring* (ſaith he) *upon ſuch againſt whom the gates of hell prevail not, ſo many keys as there are virtues.* According to this *Father*, a man by ſinning ſhuts heaven gate, and ſets hell gate open for his ſoul; and contrarywiſe by repenting, and practiſing ſuch virtues as are oppoſite to his former vices, he ſhuts the gates of hell, and ſets open for him thoſe of heaven. To the ſame purpoſe ſaith Saint *Chryſoſtome*, (if that Homily be his, whereof his learned publiſher doubteth;) *He hath given unto thee the power of binding and looſing, thou haſt bound thy ſelf with the chain of the love of wealth, looſe thy ſelf by an injunction of the love of poverty; thou haſt bound thy ſelf with the furious deſires of pleaſures, looſe thy ſelf with temperance; thou haſt bound thy ſelf with the miſbelief of* Eunomius, *looſe thy ſelf with the religious embracing of the right faith.* Thus God hath erected a Tribunal in the heart of man, his Conſcience arraigneth him upon Gods law, as a Tranſgreſſor, and guilty of the breach thereof; but upon his confeſſion, and deteſtation of the fact, the holy Spirit recreates and comforts him with the ſweet voice, and promiſes of the Goſpel, that his ſins for Chriſt's ſake are forgiven; kindling in his heart *faith*, whereby he is juſtified, and at peace

Portæ inferorum nominari poſſunt juxta ſpecies peccatorum, —— Sion *autem portæ intelliguntur contrariæ portis mortis; ut mortis quidem porta ſit intemperantia, porta verò* Sion *temperantia.* —— *arbitror quòd pro unaquaque virtute cognitionis, aliqua ſapientiæ myſteria reſpondentia generi virtutis aperiuntur ei qui ſecundum virtutem vixerit. Servatore dante iis qui ſuperari non poſſunt à portis inferorum, totidem claves quot ſunt virtutes.* Origen.

Σοὶ δέδωκε τὴν ἐξουσίαν τῆ δεσμεῖν καὶ λύειν· σαυτὸν ἔδησας τῇ σειρᾷ τῆς φιλαργυρίας, σαυτὸν λῦσον τῇ ἐπιτιμίᾳ τῆς φιλοπλουτίας· σαυτὸν ἔδησας τῇ διεφθαρμένῃ τῶν ἡδονῶν, σαυτὸν λῦσον τῇ σωφροσύνῃ· σαυτὸν ἔδησας τῇ Εὐνομίου κακοπιστίᾳ, σαυτὸν λῦσον τῇ τῆς ὀρθοδοξίας εὐσεβείᾳ. *Chryſ. hom. ſuper Quacunq; &c. tom.* 7. *pag.* 268.

Juſtificatio in S. Scriptura actionem quandam forenſem notat, qualis eſt abſolutio, aut abſolutionis pronuntiatio. D. Twiſſ. de Permiſ. lib. 2. part. 2. p. 434.

with God: For what elſe is the juſtification of a ſinner, but a pronouncing of his abſolution? and this I call the *inward* and *Spiritual* Abſolution.

And this is all, our Church guided with Gods word, and inveſted with this power, teacheth concerning *abſolution*; the *Rhemiſts* confeſſing the uſe thereof in our Church, *That the Engliſh Proteſtants in their order of viſiting the ſick, their Miniſters acknowledge and challenge the ſame, uſing a formal abſolution according to the Churches order, after the ſpecial confeſſion of the party*; and for which it was even her happineſs to have been accuſed by *Schiſmaticks*, being juſtified by the then gracious and learned Defender of her faith; for when Arch-Biſhop *Whitgift* read unto King *James* the Confeſſion in the beginning of the *Communion-book*, and the abſolution following it, *His Highneſs peruſed them both in the book it ſelf, liking and approving them. And when the Biſhop of* London *acquainted his Majeſty with a more particular and perſonal form of abſolution, preſcribed to be uſed in the order for the viſitation of the ſick, the ſaid particular abſolution being read, his Majeſty exceedingly well approved it, adding that it was Apoſtolicall, and a very good Ordinance, in that it was given in the name of Chriſt to one that deſired it upon the clearing of his conſcience.* And herein the Engliſh Church is aſſociated by her ſiſter Churches of the Reformation. The *Auguſtan Confeſſion*; *The Church ought to impart abſolution unto ſuch as have recourſe unto repentance; and that private abſolution is to be retained in the Churches.* The Church of *Bohemia*; *All perſons may ſpecially crave abſolution from the power of the keys, through the Miniſtery of the Goſpel inſtituted by Chriſt, and may know for certain, that they obtain the ſame from their God. And when it is performed by the Miniſter unto them, they ought to receive it at their hands with confidence, as a thing inſtituted by God, and ſerving for their profit and ſalvation; thereby enjoying*

Rhemiſt. Annotat. in Joan. 20. verſ. 23.

Conference at *Hampton-Court*, pag. 12, 13. edit. 1625.

Eccleſiæ redeuntibus ad pœnitentiam impertire abſolutionem debeat. Harm. Confeſ. S. 8. *& quòd abſolutio privata in Eccleſiis retinenda ſit.* Ib. art. 12.

Abſolutionem ex poteſtate Clavium & remiſſione peccatorum per Miniſterium Evangelii à Chriſto *inſtitutum ſinguli expetere poſſint, & à Deo ſuo conſequi ſe ſciant; & quando hæc à Miniſtris eis præſtantur, accipere ab his tanquam rem à Deo ad commodandum ipſis, & ſalutaviter inſerviendum inſtitutam, cum fiducia debeant, & remiſſione peccatorum ſine dubitatione frui, ſecundum verbum Domini, Cui peccata remiſeris, remittuntur.* Harmon. Confeſ. c. 5.

enjoying beyond all queſtion forgiveniſs of ſin, according to the word of the Lord, Whoſe ſins thou forgiveſt, they are forgiven. And the *Saxon* Church; *We affirme the rite of private abſolution to be retained in the Church, and we for many weighty cauſes conſtantly retaine the ſame. Of this belief abſolution ought to admoniſh us, and to confirm the ſame; as* David *was upon the hearing of his abſolution*, The Lord hath taken away thy ſin: *ſo mayeſt thou perceive the voice of the Goſpel to declare unto thee alſo forgiveneſs, which by name is propoſed unto thee in abſolution; Thou mayeſt not feign the Goſpel to apertain nothing unto thee; but know that it is therefore ſet forth, , that by this meant, men by faith imbracing the Goſpel, may be ſaved; and Gods commandment abiding for ever, and never to be removed, that thou mayeſt believe the ſame.* So the Tranſmarine Churches herein lend us the right hand of fellowſhip.

Affirmamus ritum privatæ abſolutionis in Eccleſia retinendum eſſe, & conſtanter retinemus propter multas graves cauſas; de hac fide & commonefacere nos abſolutio debet, & eam confirmare, ſicut confirmabatur David, *audita abſolutione*, Dominus abſtulit peccatum tuum: *ità tu ſcias vocem Evangelii tibi quoque annunciare remiſſionem, quæ in abſolutione tibi nominatim proponitur; non fingas nihil ad te pertinere Evangelium, ſed ſcias ideò editum eſſe, ut hoc modo ſalventur homines fide amplectentes Evangelium; & mandatum Dei æternum & immotum eſſe, ut ei credas.* Art. 16.

And thus much for the power of *looſing*; the other part of their office and power is in *binding*, *For the Lord* (ſaith *Ambroſe*) *hath given the like power in binding, as in looſing, and hath granted the ſame upon the like condition; therefore he that hath not the power of abſolution, hath not the power of ligation.* Thereby the *Father* refuting the *Novatians*, (Hereticks of his time, and of whom we ſhall hear ſome news anon) that arrogated unto themſelves the power of *binding*, but not of *looſing*; and affirmed the Church to have power to caſt out a ſinner, but not to call in a Penitent; whereas both theſe properties are belonging to one key. The Church is armed with this power, though loth to ſtrike, and never but in the caſe of neceſſity, the iniquity of men forcing her to uſe this weapon; *it being not ſo natural to the Goſpel, but accidental onely*, to lock up ſinners

Binding.

Dominus par ius & ſolvendi voluit eſſe & ligandi, qui utrumq; pari conditione permiſit; ergo qui ſolvendi ius non habet, nec ligandi habet. Ambr. l. 1. de pœn. c. 3.

Ligandi facultas, & mandatum Evangelii Miniſtris datur; quanquam notandum eſt hoc Evangelio eſſe accidentale, & quaſi præter naturam. Calvin. harm. in Matth. 16.

in

in their offences. *And having in a readinese to revenge all disobedience*, (saith the Apostle) *when your obedience is fulfilled*, q d. *Revenged of the false Apostles We could be, and would, but for that you which are obedient, are mingled with them, we forbear, lest some strokes might fall upon you also.* Where note, that this key is turned upon the disobedient onely, and often respited for their sake who are obedient. This power of binding being rather *privative* than *positive*; for the guilt of sin binds the sinner over unto punishment, and the Priest is said to bind, when he finds no cause to loose those bonds. Insomuch that whether you respect the private exercise of these keys upon private notice of a sinners state, or the publick practick thereof in the Censures of the Church, the Ministerial power of binding is *declarative* onely, or applying Gods threats generally expressed in his Law, upon refractory transgressors. So upon the point the Priest is said to bind, when he looseth not; and as induration of the heart, blinding of the eyes, stopping of the ears, &c. *are not to be understood of God, as effecting and working the same, but permitting, and dispensing therewith onely. It being the usual guise of the Scripture to call the permission of God his effect and operation.* So the Priest is said to bind when he permitteth onely (and that upon just cause) the sinner to remain in the same pickle he found him. And as *Henry* the VIII. King of *England*, is reckoned of for the Founder of *Christs-Church* in *Oxford*, because he *let it stand*; In that sense do Priests bind, leaving obstinate sinners standing upon the same termes they formerly did, in a fearfull expectation of Judgment, except Repentance come betwixt; that we need not make any longer stay upon this subject. The handling of this part, *viz.* the power of the keys in binding and loosing so at large, shall excuse the brevity of that which followeth to be considered in the other parts and members of this promise.

2 Cor. 10.6.

Ἐν ἑτοίμῳ ἔχομεν τὴν τιμωρίαν, ἀλλ' ἀναμὶξ ὄντων ὑμῶν κωλυόμεθα, ἵνα μὴ καὶ ὑμῶν ἅψηται ἡ πληγή. *Theoph. in 2 Cor.* 10 *p* 400.

Ταῦτα πάντα οὐχ ὡς τοῦ Θεοῦ ἐνεργήσαντος ἐκληπτέον, ἀλλ' ὡς τοῦ Θεοῦ παραχωρήσαντος — τὴν οὖν παραχώρησιν αὐτοῦ ὡς ἐνέργειαν, καὶ ποίησιν αὐτοῦ λέγειν, συνηθὲς τῇ θείᾳ γραφῇ *Damasc. Orat. fid.* Βιβλ. δ. c. 5 5 *pag.* 127 *Graecè.*

SECT.

SECT. II.

The Contents.

Peter *ſeiſed of the* keys *to the uſe of the Church. Power of* abſolution *conferred, and confined unto* Prieſts. Laicks *uſing the ſame not in caſe of* office, *but* neceſſity, *and where they are the* parties *grieved.* Bonds *of the* ſoul, *and* ſin *onely, looſed by this key The accompliſhment, and* actual donation *of this* power. *God remitteth by the* Churches act. *The* form *of Prieſtly ordination. Hereſie of the* Novatians *denying in the Church* power *to reconcile Penitents.* Seed *and* bellows *thereof auſterity of thoſe times.* Abſolution *in the Prieſt not* abſolutely *efficacious, but as relating to* conditions *in the Penitent: the Prieſt* not ſecured *from failing in the act of abſolution. The* erring key. *Prieſtly abſolution* declarative, *and* demonſtrative, *and in a moral ſenſe* energetical. *Judgments* forinſecal *are* applied declarations *of the* Law *to the* fact. *Abſolution a* Miniſterial *act, but* powerful *and* judicial, *but not* Soveraign *nor* deſpotical. *The* ſpirit *of* judgment *to* diſcerne, *and* determine, *how neceſſary for Prieſts in the act of abſolution.* Fathers *making Prieſts* Judges *of the Conſcience. The exerciſe of the keys,* 1. *In the* word of reconciliation; 2. *In* prayer; *ancient formes of abſolution expreſſed in a* deprecative *manner, not* indicative; 3. *In the* Sacraments; 4. *In* interdictions, *and* relaxations *of publick Cenſures.* Keys *abuſed.*

buſed at Rome, *Dangerous to Soveraign* Majeſties, *and* Republicks. *The ſupercilionſneſs of* Roman *Prieſts in Uſurping upon* Divine right, ſubjecting *the power of forgiveneſs in God to their* arbitrements. *Their* prepoſterous *way in abſolving firſt, and afterwards in enjoyning Penance. The feigned* virtue *of abſolution* Ex opere operato, *deſtructive of piety, and penitency.* Conditions *requiſite in the Penitent to be relieved by the* keys, *and* lawfull *uſe of* abſolution.

3. Perſons. *Tibi dabo.*

IN the next place it comes to be conſidered who the *perſons* are to whom this Commiſſion is directed; the *Truſtees* to whoſe charge this power is depoſited: Some throw it open too far, extending it to all Chriſtians; which if ſo, what need of ſpecial offices and functions in the Church? *He gave* (ſaith the Apoſtle) *ſome Apoſtles, ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.* Now if all are *Paſtors*, and all *Teachers*, then not *ſome*; and if *ſome* are *Apoſtles*, and *ſome Prophets*, then not *all*. Others ſhrink it up, and confine it unto *Peter*; or if to his Succeſſors, ſuch as they appoint, entailing it upon thoſe that ſit in the *Chaire* at *Rome*. But if none but that *Chaire* be Apoſtolical, *Tertullian* was miſtaken in affirming *the Chaire of* Polycarpus *at* Smyrna *to be Apoſtolical, and inſtituted by* John, *as well as the chaire of* Clemens *at* Rome *ordained by* Peter; and *Cyprian* in writing, *how Chriſt after his Reſurrection beſtowed the power upon all the Apoſtles*; and Saint *Auguſtine*, that Peter *at that time repreſented the whole Church*; and againe, *the Church founded upon Chriſt received the keys of the kingdome of heaven, that is, the power of binding and looſing by* Peter. And *Theophylact*, *All they have the power of remitting, and*

Ephes. 4. 11.

Hoc modo Eccleſiæ Apoſtolicæ cenſus ſuos deferunt; ſicut Smyrnæorum *eccleſia habens* Polycarpum *à* Joanne *conlocatum refert; ſicut* Romanorum Clementem *à* Petro *ordinatum edit.* Tert. adverſ. hæreſ. præſcript. cap. 32.

Chriſtus *Apoſtolis omnibus poſt reſurrectionem ſuam parem poteſtatem tribuit.* Cypr. de unit. eccleſ. *Univerſam ſignificabat eccleſiam.* Aug. tr. 124. in Joan. *Eccleſia quæ fundatur in Chriſto, claves ab eo regni cœlorum accepit in Petro*, i. e. *poteſtatem ligandi ſolvendique peccata.* Id.

and binding that have obtained the sacred function of a Bishop, as well as Peter; *for albeit, it was said unto* Peter *onely,* I will give to thee, *yet the keys were given to all the Apostles.* It is the Inheritance of the Church to whose use *Peter* was seised of these keys, and the power executed by all that succeed in the function of Priesthood; nor can *Peter* boast herein to have been anointed with any oyl above his fellows. But withall as this oyl descended from *Aarons* beard to the skirts of his garment, so it condescendeth no further; for *omni, & soli sacerdoti,* to all the Priests, and to them onely, is this authority conferred, and confined. To this purpose the *Oracle* of our Divines, *Bishop Andrews* resolveth, the *Apostles to be three wayes considerable*; 1. as Christians *in general, so it was said unto them,* Vigilate, *watch*; 2. *or else as* Preachers, Ministers, Priests, *so it was said,* Ite, prædicate, hoc facite, *Go, and preach, and Do this, &c.* 3. *or lastly as* Apostles, *and so personally,* They were to be witnesses of his miracles, and Resurrection. *Now the power of absolution was not* peculiar *to them as* Apostles, *nor* common *as* Christians, *but committed to them as* Preachers, Ministers, Priests, *and consequently to those that in that function and office do succeed them; yet not so committed unto them, as if God could not work without them, for* Gratia Dei non alligatur mediis, *the grace of God is not bound but free; can work without means of Word, or Sacrament, or Ministers either, but ordinarily this is an Ecclesiastical act, or course by him established, the Ministery of reconciliation to Ecclesiastical persons. And if God at any time vouchsafeth by Lay-men that are not such, they are* Ministri necessitatis, non officii, *in case of necessity Ministers, but by office not so.* Hitherto are *Mentis aurea verba bracteata,* the grave resolves of that learned *Prelate*; at the *feet* of this *Gamaliel* we sit, and take these *Dictates,* 1. The *Apostles* received power to absolve as *Priests* and *Ministers* of the Gospel, and so those that succeed them in that calling. 2. That God can, and doth remit sins by himself immediately, without any subordinate means at all. 3. That this power conferred upon Ministers is an *ordinary,*

Ἔχουσι γὰρ ἐξουσίαν ἀφιέναι καὶ δεσμεῖν οἱ κατὰ Πέτρον τῆς ἐπισκοπῆς ἀξιωθέντες χάριτος· εἰ γὰρ καὶ πρὸς Πέτρον μόνον εἴρηται, τὸ δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς ἀποστόλοις δέδοται. *Theoph. in Matth.* 16. *p* 94. *Paris.* 1635.

Serm. of Absolution.

Mark 13. ult.

and *Eccleſiaſtical* act. 4. And that Lay men taking unto themſelves this power are Miniſters in caſe of neceſſity onely, and not uſual, nor called to that office. Hereupon ſaith *Ambroſe*, *This right is onely permitted unto the Prieſts, therefore the Church may truly pretend thereunto, that hath true Prieſts.* The Church then includeth Prieſts, and Prieſts abſolution. The poor Chriſtians in the *Vandalick* perſecution were ſenſible hereof, for when the *Orthodox Clergie* were exiled by the *Arrians*, the People caſting themſelves at their feet, cried out, *To whom will you leave us wretches, whilſt you go forward to your Crown? Who ſhall Chriſten theſe ſucklings in the font of the everlaſting water? Who ſhall impart unto us the benefit of penance by reconciling, and indulgence, abſolving us from the bands of our ſins?* The Laity could not be in ſuch diſtreſs, if the grace of abſolution had not been inherent in the perſon of the Prieſts, and ready to go into baniſhment with them. Furthermore, the words of abſolution cannot have the ſame power from the lips of a Lay-brother, as from them whom God hath made *able Miniſters of the New Teſtament, not of the letter but of the Spirit*; nor can it be imagined that Lay-men (though otherwiſe of great knowledge and piety) ſhould do it with ſuch efficacy, and aſſurance to perplexed Conſciences, as they that are Gods *ſtewards*, and *Ambaſſadors*, and are called to that purpoſe. *For as God hath given the Paſtor a calling* to baptize thee to repentance for the remiſſion of ſins, *ſo hath he likewiſe given him a* calling (*a*) *and* power, (*b*) *and* authority *upon repentance to abſolve thee from thy ſins.*— *And as no Water could waſh away* Naamans *Leproſie but the waters of* Jordan, *(though other Rivers were as clear) becauſe the* promiſe *was annexed unto the waters of* Jordan; *ſo though another man pronounce the* ſame words, *yet have they not the* ſame efficacy *and power to work upon the Conſcience, as when they are pronounced from the* mouth *of* Chriſts Miniſter, *becauſe that the* promiſe *is annexed unto the word of God in their mouthes; So that what* Chriſt *decreeth in heaven* in foro judicii, *the ſame he declareth on earth by his reconciling* Miniſters *in* foro Pœnitentiæ. And to the ſame purpoſe *Beza* thus; *If thou turn over*

Jus hoc ſolis permiſſum eſt Sacerdotibus, rectè igitur eccleſia vendicat, quæ veros Sacerdotes habet. Ambr. de Pœn. l. 1. c. 3.

Victor Uticenſ. lib. 2.

2 Cor. 3. 6.

(*a*) 1 Cor. 5. 4.
(*b*) 2 Cor. 10. 1.

all

all the Scriptures thou ſhalt no where find the words of binding, and looſing given unto any, but ſuch as undergo the function of the publick Miniſtery, and truly that metaphorically in reſpect of the Divine and Spiritual power; for they are judiciall words; and that law, or power belongeth as well unto general preaching had in the ſolemn aſſembly, or as applied to any of the flock in particular, according to the preſent neceſſity, or as it reſpecteth the publick cenſuras of the Preſbyterie. This may ſerve as a ſponge to wipe away that aſperſion of *Bellarmine*, caſt upon us, *to grant that a Lay-man, or woman, or boy, or infidel, or Parrot (if taught the words of abſolution) may abſolve, as well as the Prieſt.* It being appropriated to that holy order in our judgment, and practice no leſſe than with them at *Rome*. This is all we ſay, that in caſe a Lay-brother be offended, and be upon brotherly reconciliation remit the offence, the ſame alſo ſhall be remitted in heaven; but in caſe where God is wronged it concerns the Prieſts office, to pronounce the abſolution, and *Theophylact* hath ſaid the ſame; *Not onely whatſoever Prieſts do looſe are looſed in heaven, but whatſoever we alſo that are wronged either bind or looſe, the ſame ſhall be either bound or looſed in heaven.* And for which, the *Divines* of *Colen* aſſembled at the Council of *Trent*, thought him injured by thoſe *Fathers*, as condemned in the X *Canon* there; and that the *Proteſtants* would triumph in the cenſure of ſuch a *Father*. And in the ſame ſenſe *Beza* ſubjoyneth; *Although when one private man ſhall truly from Gods word, and out of love rebuke ano-*

Si univerſam Scripturam evolvas, nunquam invenies verba ligandi, & ſolvendi aliis quàm publico Miniſterio fungentibus, & quidem metaphoricè Divinæ vir. & Spiritualis poteſtatis reſpectu tribui: ſunt enim judicialia hæc verba; jus autem iſtud tum ad univerſalem prædicationem in totius gregis cœtu, tum ad ſingulas oves, prout requirit neceſſitas, ac etiam particulares Presbyterii cenſuras ſpectat. Beza de Excom. contr. Eraſt. p. 60.

Non minus abſolvere poteſt Laicus, immò etiam femina, aut puer, aut infidelis quiſpiam, aut Diabolus, vel etiam Pſittacus (ſi doceatur ea verba) quàm Sacerdos, id concedunt adverſarii. Bell. l. 3. de Pœn. c. 2. Sect. Quarto.

Οὐ μόνον ὅσα λύουσιν οἱ ἱερεῖς, λέλυται, ἀλλ' ὅσα κἀμεῖς οἱ ἀδικηθέντες ἢ δήσωμεν ἢ λύσωμεν, καλῶς ἔχει δεδέμενα ἢ λελυμένα. *Theoph. in Mat.* 18. *p.* 106, 107.

Addunt Colonienſes, Theophylacti *interpretationem Can.* 10. *damnatam, de qua Proteſtantes triumphaturi ſunt.* Concil. Trid. hiſt. lat. pag. 283.

Etſi quoties Privatus privatum ritè & ex Dei verbo, & Chriſtianâ charitate vel arguit, vel ſolatur, neque hoc recipere alter dedigna-

tur, ratum est hoc etiam in cœlis, secundum Theophylact. *&* Aug. *tamen verbis ligandi, & solvendi, sacram & solennem actionem semper significari affirmo.* Beza. contr. Erast. pag. 61.

ther, and he take it not amiss, the same is ratified in heaven according to Theophylact, *and* Austin; *yet I affirm in the words of binding and loosing, a sacred and solemn action ever to be signified.* And thus much we teach, and thus much for the Lords *Commissioners.*

4. Object of the keys.

By this which hath been said, the fourth and last circumstance is transparent; that by *whatsoever* is meant, *what sins soever.* Peter *received the keys from Christ, that is, the power of binding, and loosing sins,* saith Saint *Augustine. Understand by the keys such as bind and loose, that is to say, either the pardons, or punishments of sins,* saith *Theophylact.* For in the performance of this promise, wherein *Christ* made good his word, after his Resurrection; *Whatsoever* here, is *whose sins soever* there; and hereupon the *Apostle* saith, *The weapons of our Warfare are not carnal, but mighty through God to the pulling down of strong holds.* And bonds of that virtue as can fetter the soul, and a power so efficacious as to release them of spiritual bonds. *Earthly Princes* (saith Chrysostome) *have power to bind but the bodies onely, but this bond (which the Priests have) reacheth to the soul it self, and extendeth unto heaven. Then that clause [whatsoever] is to be taken not in the full latitude therof, but with a fitting limitation, and distribution, for no man doubteth but that Christ our Lord spake not of a binding at large, but of a certain determinate kind thereof; of the bond of* Anathema, *as the* Gloss *willeth, or a* Spiritual eye, *and of a superiour order, as* Suarez *holdeth, from the bond of sins, and not from the bond of debt, as* Johannes

Claves à Christo Regni cœlorum accepit, i. e. *potestatem solvendi ligandiq; peccata.* Aug.

Κλεῖδας δὲ νοήσεις τὰς δεσμούσας καὶ λυούσας τὰς τῶν σφαλμάτων ἢ συγχωρήσεις, ἢ ἐπιτιμήσεις. *Theoph. Expos. in Matth.* 18.

John 20. 23.

2 Cor. 10. 4.

Ἔχουσι μὲν γὰρ οἱ κρατοῦντες ἐπὶ τῆς γῆς τοῦ δέσμου ἐξουσίαν, ἀλλὰ σωμάτων μόνον, οὗτος δὲ ὁ δεσμὸς αὐτῆς ἅπτεται τῆς ψυχῆς, καὶ διαβαίνει τοὺς οὐρανούς. *Chrys. περὶ ἱερωσύνης. tom. 6. pag.* 16.

Quodcunque *non in tota sua amplitudine, seu cum distributione completa; sed cum quadam limitatione, seu cum distributione accommoda, (ut dicunt Logici) usurpandum est; nam non de quocunque ligamine, sed de certa tantùm, ac determinata Christum Dominum loquutum esse, nemo ambigere potest; de vinculo* Anathematis *Glossa,* Ligamen Spirituale, *& superioris ordinis* Suarez, *& vinculo* peccatorum *non è vinculo* debitorum. Joan. Paris. Apol. pro Jure Princip. p. 178.

hannes Pariſienſis *teacheth.* Sin then, or the cords thereof are the *object* whereabout the power and miniſtery of the keys is exerciſed. And thus haſt thou (Gentle Reader) the promiſe opened, and the Contents of this Commiſſion.

I paſs to the *performance* thereof, for without that all promiſes are but like *Ixions cloud*, flattering our hopes for a ſeaſon, but at laſt ſending us empty away. Our God is faithful that hath promiſed, and will never cheat our expectation. The promiſe then was accompliſhed, when *Chriſt* ſaid, *Receive the Holy Ghoſt, whoſe ſins ſoever ye remit, they are remitted unto them; and whoſe ſins ye retain, they are retained:* Wherein is a collation of the former power ſhadowed under the *Metaphor* of the *keys*, and of *binding*, and *looſing*; which being already ſufficiently diſcuſſed, little remaineth to be ſpoken, ſave the weighing of the words, and the method how they are ſet, and placed. And ſo they are not onely a *conceſſion* of authority in remitting, and retaining ſins to certain perſons, but a *ratihabition*, and confirmation of whatſoever they ſhall do in the lawful uſe thereof. The *Perſons* therein mentioned are *three*, 1. the perſon of the *ſinner* or penitent, in *Quorum, whoſe ſins ſoever*; 2. of *God* in *remittuntur, they are forgiven*; but by whom? *God*, who in his own right pardons ſins; 3. of the *Prieſt* in *remiſeritis, ye*, my Apoſtles and Miniſters: there are then *three* expreſſed, and where *three* are expreſſed, *three* are required; we cannot rend off one part of the ſentence: If you leave out the *ſinner* there is no work for *remiſſion*; and if *God, remiſſion* hath no force; and if the *Prieſt*, no ordinary application. It is Gods will and ordinance to proceed by the Churches act, and to aſſociate his *Miniſters*, and to make them *workers together* with him; they cannot be more excluded forth of this than any part of their function; and to exclude them, is after a ſort to wring the keys out of their hands, to whom *Chriſt* hath given them; and to account of their Miniſtery in *what ſins ſoever they ſhall remit*, and of their ſolemn *ſending* and *inſpiring*, as if it were an idle, and fruitleſs ceremony. And ſo the *Perſons* are diſtinct. Now the Confirmation of the Prieſts power is wonderfully expreſſed alſo, if we reſpect firſt the order, the Prieſts *remiſeritis* ſtandeth firſt, and Gods *remittuntur* ſecond;

The Redhibition of the promiſed keys.

John 10.23.

1 Τίνων.

2 Ἀφίενται.

3 Ἀφῆτε.

John 20. 21.

whom

whom the Miniſter forgives is ſeconded with Divine remiſſion; and it was *Chryſoſtomes* obſervation, (as I have formerly ſhewed, and explicated the ſober ſenſe thereof) how forgiveneſs beginneth upon earth, and that heaven followeth after; ſo that whereas in prayer, and other parts of Religion, it is *ſicut in cœlo, ſic & in terra*, as in heaven, ſo in earth; *Heaven* being made a precedent for earthly imitation; here it is *ſicut in terra, ſic & in cœlo*, as on earth, ſo in heaven; as if *earth* were a fit Pattern for *Heaven* to follow; which how that *Father* hath amplified, as if *heaven* ſhould derive from earth authority of judging, and God come after his ſervant, giving him leave to judge *firſt*, and himſelf *after*; and how the ſame may not be underſtood, as if God did *conform* himſelf and cenſures to the Prieſts, but *confirm* rather their juſt proceedings, hath been by me formerly mentioned, and not now to be rehearſed. I come

2. to the next circumſtance which is the *time*, *remittuntur*, they *are*, not *ſhall be* remitted; no delay, inſtantly, upon the conception of theſe words; as *Nathan* to *David*, not *transferet*,

3. but *tranſtulit*, *the Lord hath taken away thy ſin.* Thirdly, the *manner*, in ſetting down the words ſo; as if *Chriſt* were contented it ſhould be accounted their act, and the *Apoſtles* the *Agents*, himſelf but the *Patient* ſuffering it to be done: For the *Apoſtles* part is delivered in the *active*, *remiſeritis*, *ye ſhall remit*, his own in the *paſſive*, *remittuntur*, they are forgiven; and ſo for the retentive part, *retinetis*, whoſe ſins ye retain, (the Greek ſignifying to retain with power and force) *they are retained.* Fourthly, the *certainty* in the Identity of the word, not changing the ſame; for it is not whoſe ſins ye wiſh, pray for, or declare to be remitted, but whoſe ſins ye remit, uſing no other word in the Apoſtles *office*, than he uſeth in his own *right*. It is well obſerved by *Richardus*, againſt ſuch as diminiſh this authority in the hands of the Miniſters, as if God uſed them but as *Heralds*, and *Criers*, to declare his pleaſure onely. *Such men ſay, the Apoſtolical men have not power to remit, and retain ſins, whereas the Lord ſaith they have; and ſay withall they have onely power to ſhew forth the*

ἀφῆτε. ἀφίεται. κεκρατῆται. κεκράτηνται. κρατέω *imperium obtineo, potior, ſuperior ſum, vinco, mordicus retineo.* H. Stephan.

4. *Dicunt Apoſtolicos viros peccata remittendi, vel retinendi poteſtatem non habere, cum Dominus hoc dicat; dicunt eos tantummodo habere poteſtatem utrumq; oſtendendi, cum Dominus hoc non dicat,* Quorum remiſeritis *(inquit)* peccata, *non quorum remiſſa oſtenderitis, remittuntur eis.* Rich. de Clavibus, cap. 11.

ſame,

same, whereas the Lord saith not so; Whose sins soever ye remit, (saith he) *not whose sins ye shew, or declare to be remitted*, are remitted unto them. The words then of our Commission we retain precisely, not challenging more than the Lord hath given us, which were presumption, nor abridging his bounty, which were in us either supineness, or ingratitude. And these words solemnly pronounced by the Bishop, are still used, and so ever have been; are still accounted, and so ever have been, the very *form*, and *soul* of Priestly order, and institution; thereby those Reverend persons exercise that branch of their supereminent power, in conferring the holy *orders* of Priesthood, in begetting *Fathers*, not *Children*; *Masters*, not *Scholars* in the Church, as *Epiphanius* rightly; and this is the *word* that *Spiritual seed*, whereby that *Paternity* is conceived, and brought forth. And is it not a wonder that any son of this Mother, any member of this Church, should envy this power, or sleight this gift, seeing the Ministers receive not this benefit to their own use; put not this Candle under a bushel; lock not up this treasure within their own coffers: But like the good *Scribe* bring forth new, and old, as occasion serveth; and like the faithful Apostle, *That which they received of the Lord deliver they unto you: Who then is* Paul? *or Who is* Apollo? *but Ministers by whom ye believed.* You the people are *Gods husbandry*, we the *Clergie are labourers together with God.* And are you troubled at the seed we sow, or the implements of husbandry we use, to make you a fruitfull field? ye are the Lords *building*, and we his *Builders*; think you much of our skill, and indeavours that you may be edified? *Therefore whether* Paul, *or* Apollos, *or* Cephas, *or the world, or life, or death, or things present, or things to come, all are yours, all ye are Christs, and Christ is Gods.* The greater the *trust* reposed in us is, the greater is your *hope*, and our *account*. The *Charge* is ours, but the commodity is yours, for whose good we are enfeoffed with this power; then for any man to slight or disparage the gift, will argue either a disesteem of the thing it self, or despair to reap any benefit from it; rather give God the glory, that hath given such power unto men, and remember for whose sakes it was given. I shall make up this part with the saying of *Theophylact*;

Ἡ μὲν γὰρ ἔστι πατέρων γεννητικὴ τάξις, πατέρας γὰρ γεννᾷ τῇ ἐκκλησίᾳ *Epiphan. har.* 75. *pag.* 908.

1 Cor. 3. 5.

Verse 9.

Verse 22.

Behold.

Σκοπεῖ δὲ μοὶ τῶν ἱερέων τὴν ἀξίαν, ὅτι θεία ἐστὶ· Θεοῦ γὰρ τὸ ἀφιέναι ἁμαρτίας, οὕτως αὐτοὺς τιμητέον ὡς Θεὸν· καὶ γὰρ ἀνάξιοι ὦσι, τι τοῦτο; τῶν θείων χαρισμάτων εἰσὶ διακονοὶ, καὶ ἡ χάρις ἐνεργεῖ δι' αὐτῶν, ὥσπερ οὖν καὶ διὰ τῆς ὄνου τοῦ Βαλαὰμ ἐλάλησεν, οὐχὴν ἡ ἀναξιότης ἡμῶν τὴν χάριν κωλύει· ὥστε ἐπεὶ δι' ἱερέων ἡ χάρις, τιμητέον αὐτοὺς. *Theoph. in Joan. 20. pag. 137.*

Behold with me the dignity of Priests, how God-like it is, for to God it belongeth to forgive sins; they are then to be honoured as from God. Let them be otherwise worthless, what then? They are Ministers of Divine graces: Grace worketh by them, as it spake by the mouth of Balaams *ass, for our unworthiness doth not frustrate or hinder grace: seeing then grace comes by Priests, in that respect let them be honoured.*

Novatian Heresie.

By this that hath been said, it appeareth how much the *Church* was wronged by *Novatus*, a Bishop in *Africk*, and *Novatian* a Priest of *Rome*; for those two laid their heads together in the conception of that desperate heresie: Spoiling her of this Ministerial power in reconciling Penitents lapsed after baptisme into notorious offences, though their repentance were never so sound, or soundly demonstrated. An opinion begotten upon the severity of those Primitive times, wherein the *Fathers* of the Church, however they might believe that the Church had warrant to receive such sinners, yet they abstained from the *use* thereof, leaving them to their grief, and Gods mercy; *nor were those Hereticks proscribed by the Church* (as *Petavius* informeth us) *for denying lapsed sinners to be admitted to the communion again; but for cruelly and despitefully maintaining, that the Church had no right nor authority to reconcile them, and to pardon their offences; and upon the point wrested from her Priests the power of the keys. The Novatians* (saith Ambrose) *tell us, how they ascribe this reverence to God, as to reserve unto him onely the power of pardoning offences,*

Non quòd lapsos ad communionem & Ecclesiasticam pacem admittendos negarent—— sed quod nullam ad eos reconciliandos, condonandáque delicta, jus in Ecclesia esse perfidiosè & crudeliter asseverarent, & quod Clavium potestatem Sacerdotibus detraherent. D. Petav. Animadvers. in Epiphan. hær. 59. p. 226, 227.

Aiunt Novatiani se Domino deferre reverentiam, cui soli remittendorum criminum potestatem reservent; immo nulli majorem injuriam faciunt, quàm qui ejus volunt mandata rescindere; nam cùm ipse in Evangelio suo dixerit Dominus Jesus, Accipite, *&c. Quis est ergo qui magis honorat? utrum qui mandatis obtemperat, an qui resistit? Ecclesia in utroq; servat obedientiam, ut peccatum & alliget & relaxet; hæresis in altero immitis, in altero inobediens, vult ligare quod non resolvat, non vult solvere quod ligavit.* Ambr. l. 1. de Pœn. c. 2.

whereas

whereas in truth none do him greater wrong than those that go about to repeal his commandments; seeing the Lord Jesus *himself in the Gospel hath said,* Receive the Holy Ghost; whose sins soever ye remit, &c. *who is it therefore that honoureth him most? whether the man that obeyeth, or he that opposeth his commandments? the Church in both preserves her obedience, as well in binding as in loosing sin. But this heresie in that is cruel, in this disobedient, and Will bind that it may not loose, and will not loose what it hath bound.* And in this way the *Latin Fathers* set down this heresie, but the *Greek* (I know not how truly) charge them further, as affirming them to cut off such sinners not onely from the society of the Church without hope of reconcilement, but from salvation without hope of mercy; *that those who denied Christ could not obtain mercy;* So *Theophylact.* And *Epiphanius;* Novatus *broached this heresie, saying, there was no salvation but one repentance, and he that fell after Baptisme could never after be able to obtain mercy.* But whether they called the *mercy* of God into question, as they did the *reconciliation* of the Church, may be doubted; and it may well be, whether *Tertullian* came home to them in this opinion or no, in whom we read, *That Christians should not be mingled with such grievous sinners who were to have neither right nor fellowship with Christians;* following the sharp discipline of the times; *wherein such lapsed sinners were made over unto God, so, as after a long and tedious repentance, they could not be admitted to be at peace with the Church, without any respect unto them at all, but were for ever, and at their death also, excluded from the Church, and absolution,* saith that learned *Civilian,* who hath of late enriched the Church with another piece of *Tertullian,* and pieced the

Μὴ χρῆναι τοὺς ἀρνηθέντας σωτηρίας τυχεῖν. *Theodoret.*

Λέγων μὴ εἶναι σωτηρίαν, ἀλλὰ μίαν μετάνοιαν· μετὰ δὲ τὸ λοῦτρον μηκέτι ἐλεεῖσθαι παραπεπτωκότα. *Epiphan. adv. hær. l. 2. tom. 1. hær. 59.*

Christianos cum his non misceri, eos neque congregare, neque participare cum Christianis. Tertul. contr. Nat. l. 1. c. 5.

Tertulliani *temporum disciplina ità firmè observavit, ut ii Deo committerentur,* i. e. *ut post longam quamlibet diuq; tractam pœnitentiam, pacem ab Ecclesia impetrare non possint, neq; eorum ratio haberetur, verùm in perpetuum Ecclesiâ & absolutione vel in morte privarentur.* Gottofredi Notæ ad Tert. contr. Nationes.

ſame with his learned Notes. *Cyprian* being cenſured for the breach of this diſcipline, and diſpenſing, and admitting of ſuch who had fallen in perſecution, and through frailty had incenſed unto Idols, made his apology for his practice herein.

ut his qui libellis conſcientiam ſuam maculaverint, vel nefanda ſacrificia commiſerint, laxandam pacem putaverim. Cyprian. Epiſt. ad Anton.

The *Church* in his dayes, and the dayes following, not onely claimed the power, but acted, and uſed the ſame towards Penitent ſinners of all ſorts, reaching the hand of abſolution to ſuch as devoutly craved the ſame. *For God maketh no diſtinction* (ſaith Ambroſe) *who hath promiſed his mercy unto all, and hath granted to his Prieſts licence to abſolve, without any exception; but he that hath aggravated in offending, let him increaſe his ſorrow; for greater ſins are to be waſhed with larger tears*; whereby we are given to underſtand, that ſins in themſelves unlike are alike in pardon; and if a Penitent diſtinguiſh of them in tears, God will put no difference in pardoning. The inceſtuous *Corinthian* ſmitten with the Churches cenſure, is upon his ſincere repentance reſtored to his ſtate again; and that ſpeech of the Apoſtle warranting his reſtitution, is urged by this *Father* againſt theſe *Hereticks*; *To whom ye forgive any thing, I forgive alſo; for if I forgave any thing, to whom I forgave it for your ſakes, I forgave it in the perſon of Chriſt*: *Why do* (ſaith he) *the Novatians then read Saint Paul, if they imagine he erred ſo impiouſly, as to uſurp upon his Lords right? but he challenged what he received, and incroached not upon what belonged not unto him.* The Church then of old hath maintained her own, which ſhe hath ever executed.

Deus diſtinctionem non facit, qui miſericordiam ſuam promiſit omnibus, & relaxandi licentiam Sacerdotibus ſuis ſine ulla exceptione conceſſit; ſed qui culpam exaggraverit, exaggeret etiam & pœnitentiam, majora enim crimina majoribus abluuntur fletibus. Ambr. l. 1. de Pœn. c. 5.

2 Cor. 2. 10.

Cur igitur Paulum legunt Novatiani, ſi eum tam impiè arbitrantur erraſſe, ut jus ſibi vendicaret Domini ſui? ſed vendicavit acceptum, non uſurpavit in debitum. Ambr. l. 1. de Pœn. c. 6.

2. The properties of the power of the keys.

Hitherto our induſtry hath ſweat in diſcourſing upon that *miniſterial power*, which *Chriſt* in his Goſpel hath depoſited to the Stewards and Diſpenſers of the Myſteries of God: Our diſcourſe muſt continue in laying down the properties belonging

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ing to this power; wherein first it occurreth, whether Absolution pronounced from the Priest be absolute, or standeth upon some conditions to make it powerful and efficacious: for answer whereunto, we must know that Priestly absolution is not αὐτὸν αὐτέργον, the sole and self-working cause of remission, but that more, and more principal Agents, and remarkable conditions belong thereunto; For as the *Cardinal* observeth upon that *Quare, whether the Sacraments confer grace?* there is a concurrency, 1. of Gods will in the *use* of an external and *visible sign*; 2. and of the *passion* of *Christ* as the *meritorious* cause; 3. also the *power* and *intention* of the *Minister* in *consecrating* the same according to Gods word, as a *remote* cause; 4. then *faith* and *repentance disposing* the *Communicant* in the right and profitable use thereof; 5. and lastly, the actual participation of the Sacrament. So likewise, that remission of sins may ensue upon Priestly absolution, there is required the *will* and *good pleasure* of God to confer this pardon; the *suffering* of *Christ*, to *deserve* the same; and a *well-disposed* heart in the Penitent, whereby all obstacles are removed that may hinder the operation thereof. It being a received rule, that Physick works not upon an indisposed Patient. The effect indeed is attributed to Priestly absolution, it being Gods ordinance, wherein he hath resolved to declare his mercy. For example, 1. let wood be dried, 2. fire stricken from a flint, 3. applied to the wood, and so burn; it is not driness in the wood, nor striking fire on the flint, nor applying of the fire, but the fire it self that burneth: So it is not in God that willeth, nor in Christ that meriteth, nor in the sinner that repenteth, nor in the Priest that absolveth, but in the divine Ordinance, consisting in the strength, and true use of all of these; that remitteth sins. And as our Lord said unto the blind men in the Gospel, *Believe ye that I am able to do this?* upon whose affirmative answer, that *they believed*; he said, *according to your faith be it unto you*: so is the absolution of the Minister efficacious according to the faith and repentance of him that receiveth it. Such conditions the *Ancients* held to be requisite; namely, *Hierome*, commenting upon those words of *Daniel*, *It may be God will pardon thy sins*, rebuketh διαφυτικῶς, the temerity

1. Absolution whether absolute or conditional.

Bellar. lib. 2. de Sacram. in genere cap. 1. Sect. igitur ut intelligamus.

Matth. 9. 28, 29.

Dan. 4. 24.

of such as are so absolute and peremptory in their absolutions: *When Blessed Daniel* (saith he) *who knew things to come, doth doubt of the Sentence of God, they do a rash deed that boldly promise pardon unto sinners.* And Saint *Basil*; *The power of forgiving is not absolutely conferred, but upon the obedience of the Penitent, and consent of him that hath care of his soul.* The same resolution had place in the Schooles. So *Aquinas*; *When the Priest saith, I absolve thee he sheweth the man not onely significatively, but effectually to be absolved.— Although that effect may be hindred on his part that receiveth absolution; where a general revelation of faith may suffice, by which sins are forgiven, but the more perfect exposition is, I absolve thee, that is, I bestow upon thee the Sacrament of absolution*; clearly differencing between the administring of the Sacrament of absolution, and conferring the effect thereof, *viz.* remission of sins. And *Canus*, the better to lay open and resolve this doubt, distinguisheth betwixt the *giving* of absolution, and the *effect* thereof: his words are these; *In respect of the Priest, and God that doth assoile, the party may remain absolved; whereas in respect of himself, the party peccant putting an obstacle thereunto, the absolution of the Priest may take no present effect*; and informes us further, that *Great difference must be made betwixt remission of sins, to which the grace of Justification is ever annexed; and the sentence wherein such a remission is juridically pronounced; where the sinner may be absolved before men, but not before God*: And concludeth, *After this manner the Priest*

Cum B. Daniel *præscius futurorum de sententia Dei dubitet, rem temerariam faciunt qui audacter peccatoribus indulgentiam pollicentur.* Hieron. in Dan. 4.

Ἡ ἐξουσία τοῦ ἀφιέναι οὐκ ἀπολύτως δέδοται, ἀλλ' ἐν ὑπακοῇ τοῦ μετανοοῦντος, καὶ συμφωνίᾳ πρὸς τὸν ἐπιμελούμενον αὐτοῦ τῆς ψυχῆς. *Basil* ἀσκητ. ἐρωτ. ι. ε. *pag.* 486. *Græcè.*

Cùm dicit, ego te absolvo, ostendit hominem absolutum non solùm significativè, sed effectivè—— licèt possit impediri ex parte recipientis.—— Sed sufficiat generalis revelatio fidei per quam remittuntur peccata.—— esset autem perfectior expositio, Ego te absolvo, *i. e.* sacramentum absolutionis *tibi impendo.* Aquin. part. 3. Qu. 84. art. 3. ad Quintum.

Distinguo ex parte Sacerdotis, & Dei absolventis; absolutus quidem manet, sed ex parte pœnitentis ponentis obstaculum, absolutio Sacerdotis præsentem non habet effectum.

Remissio peccatorum 1. *quæ habet annexam justificationem,* 2. judicialis *est, continens sententiam cujus virtute quis solvitur à peccatis, in tali peccatorum judicio remissivo, in quem sensum Sacerdos non semper peccata remittit.—— Sacerdos absolvens* fictum, verum absolutionis Sacramentum *impendit, & quantum in se est veram formam imponit, cujus* effectus *tunc quidem impedietur per in-*

Prieſt abſolving an Hypocrite, conferreth the true Sacrament of abſolution, and as much as in him lieth, applieth the true form, although the effect be for that preſent croſſed by the indiſpoſition of the receiver: the ſenſe is not then, I abſolve thee, that is, I give abſolution that ſhall take preſent effect, for remiſſion of ſins; But I pronounce a judicial abſolution which in it ſelf is able to abſolve thee, if thou hadſt any will to reap the fruit thereof; as if a Judge ſhould give ſentence for the Priſoners inlargement and freedome, and he have a minde to remain a Captive ſtill. And although I on this ſide turn the key, and thou bolt the door on the other, I truly unlocked the door, and open it would be, if thou didſt not keep it ſtill barred. By all which it appeareth that this Spaniſh Prelate was fully of opinion, how a well-diſpoſed mind in the Penitent ought to concur to the abſolution of a Prieſt, that good may come thereof; from whence *Maldonat* borrowed that form of abſolution, *I as much as in me lies abſolve thee*; and *Suarez* addeth this implicite condition, *unleſs the receiver put ſome impediment*, following therein *Hugo de S. Victore*, from whom he ſaith thus; that *this form*, I abſolve thee, *doth rather ſignifie the power, and virtue, than the event of abſolution.* And the *Cardinal* himſelf, however he may exprobrate conditional abſolution in us as idle and frivolous, yet upon better conſideration his great heart comes down, and determines thus; *The Miniſter by thoſe words* (I abſolve thee) *ſignifieth nothing elſe, but that he, as much as in him lieth, conferreth the Sacrament of Reconciliation or abſolution; Which in a man rightly diſpoſed hath virtue to forgive all his ſins.* This ſhall ſerve for the firſt property.

diſpoſitionem Recipientis; nec ſenſus formæ Sacramentalis eſt, Ego te abſolvo, i. e. do abſolutionem, quæ nunc effectum ſuum habeat remiſſionis peccatorum; ſed ſenſus eſt, Ego judicialem abſolutionem impendo, quæ vi ſuâ potens ſit te abſolvere, ſi tu velis fructum ejus obtinere. Quemadmodum ſi abſolutionis ſententiam proferret Judex, quâ liberareris à carcere, in quo poſtea tu voluntate tuâ manere vis, & ſi ego extrinſecùs clave januæ feram aperirem, & tu volens intùs obicem opponeres; Ego verè januam aperui. Canus Relec. de pœn. part. 6. pag. 930, 931.

Quantum in me eſt, ego te abſolvo. Mald. tom 2. de pœn. part. 3. Theſ. 5. *Niſi ſuſcipiens ponat obicem.* Suar. tom. 4. diſp. 19. Sect. 2. n. 20. *Hanc formam magis ſignificare virtutem ſuam quàm eventum.* Hugo apud Suarez. *Miniſter illis verbis nihil aliud ſignificat, niſi ſe, quod in ſe eſt, Sacramentum reconciliationis vel abſolutionis impendere, quod vim habet in homine diſpoſito peccata omnia dimittendi.* Bellar. l. 2. de Pœn. c. 14.

2. Whether infallible.

In the ſecond place, as touching the *Infallibility* of Prieſtly abſolution, never any Divine was yet ſo ſimple to aſcribe, or Prieſt

Prieſt ſo impudent to arrogate any ſuch privilege of preſervation from error, in the exerciſe of this Miniſterial office: the promiſe of infallibility was amongſt others an *Apoſtolical privilege*, made unto them by Chriſt, as they were *witneſſes of his name, and truth*; it being a *perſonal* honour, as the *gift of propheſie*, and *revelation* of future events, ſerving for the firſt plantation of the Church; for the ſame Spirit was promiſed on their behalf, not only to *guide them into all* truth, *but to ſhew them things to come*; nor may any that ſucceed them in the Miniſterial office, pretend to be infallibly guided into all truth, any more than they may unto the gift of propheſie. The Pen-men of the holy Scripture were in that action infallibly true; for they were to preſcribe a law, and ſet a juſt copy, which if Prieſts and Miniſters follow, they are ſafe, and their cenſures juſt; albeit they cannot challenge that excellency, as that they ſhall alwayes proceed according to that *Canon*, the word of God. Thoſe *Primitive Planters* were led into all truth *abſolutely*, for directions unto *Church-men* their *Succeſſors*; and they working by that ſquare are ever right, though not ever ſure to work accordingly. The Apoſtles then *efficaciter* could not erre, as preſerved by the Spirit, and grounded in the truth; and Prieſts conducted by their writings and inſtructions have means *ſufficient* to preſerve them from erring, though no aſſurance that they are infallible. The *School-Doctors* make the *key of excellency*, which *Chriſt* keeps to himſelf, to differ from the *miniſterial* key, not onely in the *univerſality of cauſes*, as fitting all wards, and cenſuring *all mens actions*; but in *firmneſs* of juſtice, as *confirmed* in the right; and they aſſign the reaſon, becauſe the will of *Chriſt* is *inſeparably conformed* unto *Divine rectitude*: now man hath not thoſe clear beams to diſcern truth from errour, nor his will ſo certainly rectified, but that errour may impoſe upon him, or he himſelf may of his own accord deviate from the right rule. Their concluſion is, the power of abſolution exerciſed by the Prieſts, extendeth but to *ſome* perſons,

John 16.13.

Poteſtas excellentiæ eſt in univerſalitate cauſarum judicandarum, & firmitate judicii—— Poteſtas Miniſterii eſt particularis quantùm ad cauſas cognoſcendas, & infirma quantùm ad ſententiam perferendam—— Cui legi Dei dum ſe conformant, à Deo approbatur, & firma manet; ſi verò diſſentiunt ab ea, infirma eſt, & à Deo revocatur. Gabr. l. 4. diſt. 18. Quæſt. 1. B.

sons and cases, and is infallible in *none*; and then onely in the right when conformable to Gods law. And in truth, if Priests were freed from errour, what need the *Schools* so carefully to distinguish betwixt the *erring* and not *erring* key? *Scotus* markes the periods in these proceedings well; 1. Sometimes (saith he) absolution is ratified in heaven on both parts, *viz.* when the sinner is truly Penitent, hath fully confessed, and the Priest rightly absolved. 2. Sometimes on the Priests part onely, when the sinner playes the hypocrite, and makes shew of contrition without inward sorrow; where the Ghostly Father performes his duty, for as man he knoweth not the heart of man, but his absolution is not confirmed above, because the sinner is not capable of that grace he shewed himself to be. 3. Lastly, on the *Penitents* part, if he bar not, but present himself well-disposed, and the Priest proceed erroneously, the *Penitent* reapeth the *fruit* of absolution *from heaven*, though not the formall words from below. Thus the *Confessee* may come by the virtue and effect of absolution, although *Qui à Confessionibus*, the Ghostly Father may deny it, and the *Confessour* may formally and rightly absolve, and no benefit extend to the *Confessee*. *Contrition* then is required in the sinner, and *fidelity* in the Priest, that absolution may be efficacious. Now as the sinner is not ever contrite and penitent in shriving, no more is the Priest ever faithfull and infallible in pardoning; the sentence of the Priest is then in force *when grounded upon Gods word, and treads the footsteps of the Judge eternal; Whatsoever sins ye remit, that is after the form of the Church, and not with an erring key, are remitted*, saith their *Seraphical Bonaventure*; and *Lyra* limits the confirmation to just proceedings on earth; *sins are remitted and retained in heaven, When the judgment of the Church is conformable to Divine judgment.* And again, *Upon supposition of the true use of the keys, God approves thereof in heaven, otherwise not.* And these *Caveats* need not be entred, if the Priest could not mistake.

Quid opus est sic distinguere in Scholis, clave non errante, nisi erret interdum clavis? Episc. Elienſ. Tort. Torti. pag. 67. Scot. l. 4. d. 19. Sect. hæc secunda.

1. *Aliquando ratificabitur arbitrium in cœlo ex utraq; parte.*
2. *Ex parte Sacerdotis tantùm.*
3. *Ex parte Suscipientis tantùm.*

Tunc vera est absolutio Præsidentis, cùm æterni arbitrium sequitur Judicis. Greg. in Evangel. hom. 26.

Quorum remiseritis peccata, scilicet in formâ Ecclesiæ, & clave non errante, remittuntur. Bonav. in Joan. 29. p. 20. Tom. 1. p. 417. Mogunt. 1609.

Hoc tamen intelligendum est, quando judicium Ecclesiæ divino judicio conformatur. Lyra in Joan 20.

Supposito hîc in terra debito usu clavis, Deus illud approbat in cœlis, aliter non. Idem. in Matth. cap. 16.

miſtake herein. And *Richardus* obſerving the words, that they are not, *whatſoever thou haſt a will to bind on earth, but whatſoever thou ſhalt bind*; deduceth from thence, that it lies not in the Prieſts pleaſure to bind whom *he thinks good*, but as *he finds juſt cauſe*: and concludeth; *A juſt ſentence from the Prieſt bindeth and looſeth, whereas the unjuſt ſentence of the Prieſt is a meer nullity.* The *Schoolmen* are ſeconded by the Canoniſts. *As the Miniſter or inſtrument hath no efficacy in operation, but as moved by the principal Agent: So the Prieſt who worketh by theſe keyes inſtrumentally, If he uſe theſe keys after his own appetite, and ſhall omit the juſt monition of God, ſinneth*, ſaith one of that rank: and another much to that purpoſe; *It is not lawful for the Prieſt to uſe the keys as he pleaſe; for ſeeing he worketh as an inſtrument of God, he ought to follow the divine motion, elſe he is out.* Now what need theſe Cautions and reſtrictions, that the Prieſt muſt be directed by divine monitions, if this inſtrument were infallibly moved by the virtue of the firſt agent? and that adviſe to follow the divine motion, if the keys in his hand were ever and undoubtedly ſwayed to the right wards? Theſe preſcriptions are jealous of ſome *eccentricities* in the motion of theſe inferiour *orbs*, and of ſome *tamperings* in theſe lower *keys*. This unanimous conſent of *School-men* and *Canoniſts* in this point, whether it proceed from the beams of Divine truth, or for that they would not throw open the Popes prerogative in Common, (whom they hold onely to be infallible) I cannot ſay. But it may ſafely be concluded, Abſolution to be then onely in force, when matters are carried with right judgment, and no errour committed in the uſe of the keys.

Non dicit, quodcunque voluer's *ligare, ſed quodcunque* ligaveris. —— *Ligat itaque & abſolvit ſacerdotis ſententia juſta, neutrum verò Sacerdotis ſententia injuſta.* Rich. de Clavibus. cap. 11.

Sicut Miniſter, & inſtrumentum non habet efficaciam in agendo, niſi ſecundum quod moventur à Principali Agente; ſic Sacerdos cùm operatur per iſtas claves inſtrumentaliter, ſi utitur iſtis clavibus ſecundum proprium arbitrium, dimittens rectitudinem divinæ monitionis, peccat. Sum. Angel. verb. Claves. nu. 4.

Sacerdoti non licet his clavibus uti pro libito ſuæ voluntatis, quia cùm operetur ut inſtrumentum Dei, divinam motionem ſequi debet, aliter peccat. Barthol. Armill. aur. verb. Claves. n. 6.

3. Abſolution declarative.

The third property, that Abſolution from the Prieſt is *declaratory*; that is, not abſolving ſo much as pronouncing a Penitent,

tent from God to be absolved. As the two Apostles having healed the lame man, and the people filled with wonder and amazement, had recourse unto them to do them honour; they professed that *it was not their power and holiness that had made that man whole, but that the name of Christ, through faith in his name, had made that man strong*, as very shie and fearful of *Sacriledge*, in concealing the theft of Divine honours which the *peoples opinion* had stollen for them. So it is not the holiness or power of the Priest and Minister that remitteth sin, but God in the *Name* and *Faith* of *Christ Jesus*. The Priest is an Herald making intimation thereof; his absolution is not ἐξουσιαστικὴ, in his own right pardoning, but ἐξηγητικὴ, demonstrative onely, as a special officer of the King of mercy. And as *Gemini* an old *Astronomer* delivered of the *constellations* in heaven, that they are not the causes of rain, winds, tempests, &c. But because observation found such accidents usually coming to pass upon the *Cosmical* and *Acronical* rising and setting of such *asterismes*, such effects were ascribed unto them; whereas they were *not causes* thereof, but *indications*, giving notice that the times and seasons were now come when such effects come to pass. That which the Priest doth is to dispose the Penitent, and by the word, upon probable signs of sorrow to absolve him; which absolution is not a proper act of forgiveness of sin, no more then he that brings the Princes pardon can be said to pardon the Delinquent; nor hath it any direct, necessary, or Physical influence in forgiveness of sin, but he is onely *causa moralis seu concilians*, whereupon God is said to pardon the Penitent when he seeth him humbled. And as a Messenger of the *Princes* pardon is a mean whereby the prisoner is actually discharged, and *causa sine qua non*, a cause without whose message by him delivered, the offender had been still a captive, and perhaps executed: So oftentimes the Minister is a cause, though not of *pardoning*, yet of *freeing* the sinner; and though not of remission, yet of the sense and feeling thereof, by applying the mercy of God, without which the poor sinner might

Acts 2. 10, 12, 16.

Ἁι τῶν ἄστρων ἐπιτολαὶ οὐκ αὐταὶ παραίτιοι εἰσὶ τῶν περὶ τὴν ἀέρα μεταβολῶν, ἀλλὰ σημεῖα ἐκκεῖνται τῶν τοιούτων πρισάσεων. *Genimi Isag. Astron. p.* 36. *apud Petavii* Ουρανολογ.

peradventure have been ſwallowed up of grief. Although then the Prieſts abſolution be declarative, yet it is not ſo jejune and leaden as many therefore imagine the ſame to be; for what elſe are all Juridical ſentences, determinations, and judgments in all kind of laws, but the application of a point in *law* to a matter in *fact*, and a declaration what the thing queſtioned then is in law, and what juſtice either *aſſertive* or *vindictive* belongeth thereunto. Now becauſe the Judge is nothing elſe but the ſpeaking law, and his judgment an applied declaration thereof; ſhall his ſentence be therefore infirm, becauſe he judgeth according to law? or ſhall the Prieſts abſolution be the leſs reſpected, becauſe it is grounded upon Gods word, denounced in his Lords name, and applied by his ſpecial direction? The place wherein they ſerve is a *Stewards* place, and the *Apoſtle* telleth them, that *it is required in ſtewards that they be faithful*; They may not therefore behave themſelves like the unjuſt Steward, preſuming to *ſtrike out* their *Maſters debt*, and put *leſs* in the place without his direction, and contrary to his liking. *Ambaſſadors they are for Chriſt*, and muſt be careful to follow their Maſters inſtructions, and not to intrench upon ſoveraign points, as to imagine the power of proclaiming war, or concluding peace lay at their devotion; this indeed were not πρεσβεύειν, but συμπρεσβεύειν, to exceed their *Commiſſion*, and upon the matter to ſubject themſelves to the danger of the law, and their proceedings to be vacated, and made of none effect.

1 Cor. 4. 2.

Luke 17. 7, 8.

2 Cor. 5. 20.

Sacerdotibus tantùm tribuit poteſtatem ſolvendi & ligandi, i. e. oſtendendi homines ligatos vel ſolutos.—— In Levitico *ſe oſtendere Sacerdotibus jubentur Leproſi, quos illi non faciunt leproſos, vel mundos, ſed diſcernunt qui mundi vel immundi ſunt—— hi ergo peccata remittunt vel retinent, dum dimiſſa à Deo vel retenta indicant & oſtendunt.* Lomb. l. 4. diſt. 18. Sect. non autem.

The *Maſter* of the *Sentences* reſolveth *this power to conſiſt not in binding or in loſing, but in ſhewing forth onely who are bound and who are looſed*; and produceth the authority of Saint *Hierome* to maintain his reſolution; *that as in the Levitical law, the Lepers were commanded to preſent themſelves unto the Prieſts, whom they made neither clean nor unclean, but diſcerned who were ſo*; and concludeth, *that Evangelical Prieſts remit and retain ſins, when they diſcover and ſhew forth what ſins by God are retained or remitted. Lombard* is followed by *Occam*; *The Prieſts bind or looſe,*

in

in ſhewing men to be bound or looſed. And they both by *Ferus*; *Not that any man properly remitteth ſin, but that he ſheweth and certifieth from God that it is remitted; for the abſolution thou receiveſt from man is nothing elſe then as if he ſhould ſay, Behold, my ſon, I certifie unto thee that ſins to be forgiven; I declare unto thee that thou haſt a merciful God; and look whatſoever Chriſt in baptiſme or in the Goſpel hath promiſed unto us, he now by me declareth, and promiſeth unto thee.* And with this pregnant teſtimony we conclude this property.

Sacerdotes ligant & ſolvunt, quia oſtendunt homines ligatos & ſolutos. Occ. l. 4. Q. 8, & 9.

Non quòd homo propriè remittat peccatum, ſed quòd oſtendat & certificet à Deo remiſſum; neque enim aliud eſt abſolutio quam ab homine accipis, quàm ſi dicat, En fili, certifico te tibi remiſſa eſſe peccata, annuntio tibi te habere propitium Deum; & quæcunque Chriſtus *in baptiſmo & Evangelio promiſit, tibi nunc per me annunciat & promittit.* Ferus in Matth. 9. edit. Mogunt. 1559.

The laſt property to be inquired, If the act of this abſolution be *Miniſterial* or *Judicial*; and my anſwer is, both *miniſterial* and *judicial, per partes* to be demonſtrated. For the firſt, It cannot be otherwiſe, no effect exceeding the virtue of its cauſe, and no property tranſcending the nature of its ſubject. If therefore our calling be *miniſterial*, ſo is every office and act thereof. And let none of that order diſtaſte the name, for *Jeſus Chriſt was a miniſter of Circumciſion*; and the Apoſtle ſtyles himſelf a *Miniſter of the Goſpel*, and *Timothy* a conſecrated Biſhop, a *good Miniſter of Jeſus Chriſt*. Away then with all contemptuous thoughts, for God hath made his *Miniſters a flame of fire, able Miniſters and of the Spirit, Miniſters* of the *Spirit* and *graces* thereof (amongſt whom remiſſion of ſin is not the meaneſt) and not Lords. Therefore before they were habilitated for remiſſion of ſins, our Lord is ſaid to breathe upon them, and ſay, *Receive the Holy Ghoſt; for this is not the gift of man* (ſaith *Ambroſe*) *neither is he given by man, but being called upon by the Prieſt, is given by God; wherein the gift of God is the Miniſtery of the Prieſt*; Paul *the Apoſtle held himſelf*

Whether Miniſterial and Judicial.

Rom. 13. 8.
Coloſ. 1. 23.
1 Tim. 4. 6.
2 Cor. 3. 6.
Heb. 1. 7.

Non humanum hoc opus, neque ab homine datur, ſed invocatus à Sacerdote à Deo traditur; in quo Dei munus Miniſterium Sacerdotis eſt. Paulus *Apoſtolus in tantum ſe huic officio imparem credidit, ut à Deo nos ſpiritu optaret impleri. Quis tantus eſt qui hujus traditionem muneris ſibi audeat arrogare? itaque Apoſtolus votum precatione detulit, non ius authoritate aliqua vendicavit; impetrare optavit, non imperare præſumpſit.* Ambr. l. 1. de Spiritu S. cap. 7.

ſo far unmeet for this office, that he rather prayed we ſhould be filled with the Spirit of God; *what man hath ſo highly conceited of himſelf, as to arrogate the collation of this gift? The Apoſtle therefore made his requeſt by prayer, and challenged no right by authority, chooſing rather to intreat, and not preſuming to command.* Miniſters then we are, and ſuppliants on the peoples behalf, that they may receive power from above, and not Lords or commanders of the *Spirit* of *Grace.* The ſame *Father* alſo informeth us, ſaying, *Behold how ſins are forgiven by the Holy Ghoſt; but men exhibit their Miniſtery in the remiſſion, exerciſing no right or faculty of any power, for ſinnes are not forgiven in their name, but* in the name of the Father, and of the Son, and of the Holy Ghoſt. *They intreat, but the Deity beſtoweth, the obſequiouſneſs is from man, the bounty from an higher power;* and thus much for the *Miniſterial* part.

Ecce quia per Spiritum peccata donantur, homines autem in remiſſione peccatorum miniſterium ſuum exhibent, non jus alicujus poteſtatis exercent; neque enim in ſuo, ſed in Patris, & Filii, & Spiritûs Sancti *nomine peccata dimittuntur; iſti rogant, Divinitas donat; humanum enim obſequium, ſed munificentia ſuperna eſt poteſtatis.* Ambr. l. 3. de Spirit. S. cap. 19.

Whether judicial.

Judicium eſt definitio ejus quod eſt juſtum.

For the ſecond, I have caſt my ſelf into divers cogitations why this office of abſolution ſhould be denied to be a *judicial act;* Is it becauſe *declarative?* The like exception lieth againſt all civil *judgments*, which are *declarations* what Law is in particular caſes; or is it becauſe the Prieſt may *erre* in his *declaratory* ſentence? and that laies hold of a Civil Judge likewiſe, who hath lawful authority to judge right, yet no aſſured *infallibility* that his judgments ſhall alwayes be right; Is it becauſe *Miniſterial?* Then exclude all Judges from the Bench, that ſit there by virtue of an higher power: we determine then, that *Miniſterial power* in the Prieſt is oppoſed to *Soveraigne* and *Deſpotical*, but not *judicial*; becauſe the power in an inferiour Judge is *Miniſterial* in reſpect of the *Authority*, and *Judicial* in regard of the *exerciſe* thereof. A Judge he is, though not ſupreme, and in his own right. So God is the *Soveraign* and *abſolute* Judge, and in all caſes; the Prieſt *ſubordinate*, and ſubſtituted by his authority; yet a Judge, though the Lords Officer, and giveth judgment, albeit he declareth his Maſters divine will and pleaſure. In the caſe of the *Inceſtuous Corinthian, Paul* takes

takes upon him the Authority of a Judge, and denounceth the Spiritual cenſure; *For I verily as abſent in body but preſent in Spirit*, have judged already, *as though I were preſent, concerning him that hath done this deed*; where the *ſentence* immediately followeth. Now what judgment is here required and herein to be uſed, will appear, if we conſider the ſeveral kinds of judgments, which in *Panormitan* are threefold; 1. of *diſcretion*, 2. of *examination* or *inquiſition*, 3. of *authority* or *definition*. Of which the firſt is held ſo requiſite, that one of the keys hath been called after that name, the *key of diſcretion*; and where this is wanting, the blind Prieſt may call light darkneſs, and darkneſs light. *Diſcretion* ſerving like the two lights in the firmament, to diſtinguiſh virtue and vice aſunder; and the more to be required in a Prieſt, who is not onely to put a difference betwixt light and darkneſs, but betwixt darkneſs and darkneſs, betwixt Leproſie and Leproſie, betwixt ſin and ſin; and how ſhall a Prieſt know ſin that is ignorant of the law? and how ſhall the law be underſtood without diſcretion? In that great variety of ſins and ſinners which may come before the Prieſt, he had need to have his eyes in his head that ſhall take the true diſtance of *Criminal caſes*; *for then is the ſentence of the Prieſt approved and confirmed of God and the Court of Heaven, When it proceeds from that diſcretion, as the merits of the guilty perſon contradict not the ſame; whomſoever therefore they looſe and bind by the key of diſcretion, and according as the perſon may deſerve, ſuch are bound and looſe in heaven*, ſaith the *Perpetual Dictator* in the *Schools*, *Peter Lombard*. Of ſuch neceſſity is diſcretion. And when ſins are diſcerned, great judgment is required, as well in the curation of ſin as in the puniſhment of ſin, for in ſome ſinners it happeneth that the puniſhment of ſin is the beſt help and means for the curing thereof; of whom that may be verified, *Periieram niſi periiſſem*, *I had periſhed utterly if I had not periſhed*. Of this ſanative and purgative humour are afflictions, like *Northern Winds* blowing cold, but ſweeping and cleanſing the air. Thus the *inceſtuous*

1 Cor. 5. 3.

Judiciũ quandoque ſumitur pro diſcretione, unde dicitur quod infans & furioſus carent judicio: quandoque pro examinatione, ſeu deliberatione; quandoque pro authoritate. Abbas.

Clavis diſcretionis.

Tunc ſententia Sacerdotis judicio Dei & cæleſtis curiæ approbatur & confirmatur, cùm ita ex diſcretione prodit, ut Reorum merita non contradicant. Quoſcunque ergo ſolvunt vel ligant, adhibentes Clavem diſcretionis *Reorum meritis, ſolvuntur vel ligantur in cœlis.* Magiſtr. lib. 4. diſt. 18.

perſon

1 Cor. 5. 5. *perſon was delivered unto Satan, for the deſtruction of the fleſh, that the Spirit might be ſaved in the day of the Lord Jeſus:* which cenſure was a curative Medicine from a Spiritual *Phyſician and careful*, not from an *enemy* or *deſtroyer*, chaſtiſing the *fleſh* for the benefit of the *ſoul*. And is there not need of judgment in adminiſtring ſuch receipts, where the ingredients may be poyſonsble and deſperate, if not allaied with much skill and diſcretion? Again, the Prieſt had need to be judicious in diſcerning unfeigned ſorrow and contrition for ſin; for as much as *Repentance* is an act of *vindictive* or *corrective* Juſtice, whereby a ſinner taking vengeance on himſelf for offending God, in a ſort preventeth his juſtice; And to repent is *(a) to do judgment* in the *Prophet*, or *to (b) judge our ſelves*, as the *Apoſtle* calls it, to which there belongeth ἐκδίκησις, a *revenge* or *puniſhment*. Now there ought to be a *correſpondence* betwixt *ſin* and *ſorrow*; and an *Analogy* betwixt the *iniquity* of ſin and the *fruit worthy of Repentance*. And if the Prieſt find ſome ſinners to take on but little for hainous offences, he is to aggravate the offence, and to proportion the ſorrow; not with any intent thereby to *ſatisfie* God, but to *pleaſe* him. And in the caſe the *Penitent* be ſwallowed up of grief, he is to alleviate the burthen; and great judgment is required in making this allotment, what ſorrow ſorteth for each ſin, and to pronounce when the ſame is defective and exceſſive. And laſtly, great judgment belongeth in the right application of this power, that it may work and produce good effect. To whom, and to whom not, and which way the key is to be turned, to *looſe*, or to *lock* the offender; ſince it is not but with advice to be applied, *nor hands haſtily to be laid on any man*, 1 Tim. 5. 22. A place referred by the ancient *writers* to *repentance*, and the circumſtance of the place giveth no leſs. I ſaid before that the beſt Phyſick works not upon indiſpoſed Patients, nor doth one receipt cure all diſeaſes. Judge then the Prieſt muſt of the nature of the diſeaſe, of the ſtate of the ſinners ſoul, as well as the efficacy of his Medicine. And it fareth with thoſe that are diſeaſed in mind, as with ſome ſuch that are viſited with

Ὥσε κηδομένου μᾶλλον ἐστὶ, καὶ ἰατρεύοντος, ἢ κόπτοντος ἁπλῶς, ὅταν χολάζοντος εἰκῇ καὶ μάτην. *Chryſ. in* 1 *Cor.* 5. 5.

Pœnitentia eſt quædam doloris vindicta, ſemper puniens in ſe quod dolet commiſiſſe. Aug. apud Aquin. part. 3. Qu. 85. art. 1.

(a) Ezek. 33. 14.

(b) 1 Cor. 11. 3.

Pacian. in paræneſi 16. Aug. de Bapt. 5. 20, 23.

with corporal diſeaſes, as not to queſtion the virtue of the phyſick, but to ſuſpect their own weakneſs in the uſe and operation thereof; It being uſual with many (eſpecially at the laſt gaſp) not to doubt of the power of remitting ſins, but of their own indiſpoſition to receive it, whether the phyſick will ſtay with them or no, and work upon their ſouls; and a judicious Prieſt muſt ſee to that. Theſe circumſtances conſidered, (and many more that may fall in) tell me, if the handling of the keys and diſcreet managing thereof be not a judicial act. In ſuch ballances as theſe cauſes are to be weighed, and then the power of binding and looſing to be practiſed; *Prieſts muſt conſider what the fault is, and what repentance hath followed thereupon, that ſuch as Almighty God doth viſit with the grace of compunction, thoſe the ſentence of the Paſtor may abſolve.* Greg. And hence it comes to paſs that the *Fathers* erect *thrones* for theſe *Preſbyters*, making them *Judges*, and honouring their *reſolves* as *ſolemn judgments*. Saint *Auſtin* expounds the *thrones*, and Rev. 20. 4. thoſe that *ſate* thereon, and *the judgment given unto them* in the *Revelation*, not of the laſt judgment. *But the ſeats of the Rulers, and the Rulers themſelves, are underſtood to be thoſe by whom the Church is now governed. And* the judgment given unto them *cannot be taken better than of that which is ſpoken*, whoſe ſins ſoever ye remit, &c. *and the Apoſtle*, what have I to do to judge thoſe that are without, and do not you judge of thoſe that are within? And Saint *Chryſoſtome* extols the ſame far above the glittering pomp of earthly Tribunals. *Although the Kings Throne ſeem unto us majeſtical for the precious ſtones dazling therein, and the gold wherewith it is beſet. But without the adminiſtration of earthly things alone comes*

Cauſæ ergo penſandæ ſunt; & cùm ligandi atque ſolvendi poteſtas exercenda, videndum eſt quæ culpa, aut quæ ſit Pœnitentia ſecuta poſt culpam; ut quos omnipotens Deus per compunctionis gratiam viſitat, illos Paſtoris ſententia abſolvat. Greg hom. 26. in Evang.

Non hoc putandum eſt de ultimo judicio dici, ſed ſedes Præpoſitorum, & ipſi præpoſiti intelligendi ſunt, per quos eccleſiæ nunc gubernatur; Judicium *autem* datum *nullum melius accipiendum, quàm id quod dictum eſt*, Quæcunque ligaveritis, *&c. unde Apoſtolus*, Quid enim *(inquit)* mihi eſt de his qui foris ſunt judicare, nonne de his qui intus ſunt vos judicatis? *Aug. lib.* 20. *de civit. Dei, cap.* 9.

Εἰ γὰρ σεμνὸς ἡμῖν ὁ θρόνος φάινεται ὁ βασιλικὸς ἀπὸ τῆς περισπουδότου αὐτῷ λίθου, καὶ τῆς περισφίγγοντος αὐτὸν χρυσίου, ἀλλ' ὅμως τὰ ὑπὸ τῆς γῆς ἔλαττον

under

χεν οἰκονομεῖν, καὶ πλεῖον ἔχει τῆς ἐξουσίας ταύτης οὐδὲν, ὁ δὲ τῆς ἱερωσύνης θρόνος ἐν τοῖς οὐρανοῖς ἵδρυται, καὶ τὰ ἐκεῖ διέπειν ἐπιτέτραπται. *Chrys.* εἰς τὸν Ὀζίαν λογ. ε. *Tom.* 5. *p.* 152.

Qui claves Regni cœlorum habentes, quodammodo ante diem judicii judicant. Hierom. ad Heliod.

Ecce non solùm de semetipsis securi sunt, sed etiam alienæ obligationis potestatem relaxationis accipiunt, principatumq; superni judicii sortiuntur, ut vice Dei quibusdam peccata retineant, quibusdam relaxent. Greg. sup. à.

under the jurisdiction thereof; and further authority it hath not; whereas the Priests throne is seated in heaven, and matters thence are turned over to their decision. And Saint *Hierome; having the keys of the kingdome of heaven, they judge after a sort before the day of judgment.* And Saint *Gregory; Behold they are not onely secured on their own behalf, but receive the power of loosing the bonds from others, and obtain a principality of judgment from above, that they may in Gods stead retain the sins of some, and release the sins of others.* Either then we must ascribe judgment to the Priests in the Ministery of the keys, or else afford but little in this behalf to these Doctors. Judges sure they are, if these Ancient worthies have any judgment.

3. The exercise of the keys.

We are now come to the exercise of this power, which is indeed the very life thereof; and this practice is *spiritual*, as the *weapons* of our *warfare* are; containing the *means*, in the discreet use and application whereof God forgiveth sin, and his Minister giveth notice of that forgiveness. *Now there are four things in the hand of the Minister* (as a great Divine of our Church noteth) *the Word, Prayer, Sacraments, and Discipline: by the Word of Doctrine he frameth, winneth and perswadeth the sinner to repentance and conversion, seeking and procuring remission from God. By Prayer he seeketh and obtaineth it for the sinner. By the Sacraments he instrumentally maketh him partaker as well of the grace of remission as of conversion; and by the power of the discipline he doth by way of authority punish evil doers, and remit, or diminish the punishments he inflicteth, according as the Condition of the party may seem to require.* Thus that judicious man hath reduced the practick of the keys unto four heads; and we receiving this method from him shall open them more particularly.

Dr *Field* of the Church. Book 5. chap. 22. pag. 104. *London*, 1610.

1. By the Word.

The first is the word of Reconciliation, and consisteth in the preaching and due applying thereof; and the *Ministery* thereof doth

doth the Apostle specially place as a *powerful ordinance*, whereby a sinner is cleansed from his iniquity. *Now are ye clean through the Word I have spoken unto you*; whereupon *Aquinas* observeth; *God to have given us the virtue, and to have inspired into our hearts, that we should declare unto the world this reconciliation to have been made by Christ.* Therefore it is called, 1. *the word of salvation*, Acts 13. 26. 2. and *the Word of his grace*, Acts 14. 3. and *the word of promise*, Rom. 9. 9. and *the word of reconciliation*, 2 Cor. 5. 19. and *the word of faith which we preach*, Rom. 10. 8. Insomuch that when *Timothy shall rightly divide the word of truth*, that is, promises to whom promises belong, and judgment to whom judgment appertaineth, and that *by preaching of the Word, instantly*; and applying the same by way of *reproof* and *exhortation*, or by *private admonition*, therein *he doth the work of an Evangelist*, and maketh *good proof of his Ministery. After this manner did the Apostles loose the cords of sin by the word of God*, (saith *Hierome*) *by the testimony of the Scriptures, and by exhortations unto virtue.* And Saint *Ambrose, sins are remitted by the word of God, whereof the Levite was an Interpreter, and a kind of Executor.* And in this sense the Apology of the Church of *England acknowledgeth the power of binding and loosing, of opening and shutting, to have been given by Christ unto the Ministers; and the power of loosing to consist herein, when the Minister by the preaching of the Gospel shall tender the merits of Christ, and absolution to dejected spirits, and truly penitent, and shall denounce unto them an assured pardon of their sins, and hope of eternal salvation.* This is that *key of knowledge* mentioned by our

2 Cor. 5. 18.
John 15. 3.

Dedisse virtutem & inspirasse in cordibus nostris, ut annuntiemus mundo hanc reconciliationem esse factam per Christum. Aquin. in 2 Cor. 5.

Λόγος { τῆς σωτηρίας. / τῆς χάριτος αὐτοῦ. / ἐπαγγελίας. / τῆς καταλλαγῆς. / τῆς πίστεως. }
2 *Tim.* 2. 15.

2 Tim. 4. 2.

Solvunt eos Apostoli sermone Dei, & testimoniis Scripturarum, & exhortatione virtutum. Hieron. Lib. 6. Comment. in Es. 14.

Remittuntur peccata per Dei verbum, cujus Levites interpres, & quidam executor est. Ambr.

Ministris à Christo datam esse ligandi, solvendi, aperiendi, claudendi potestatem; solvendi quidem munus in eo situm esse, ut Minister dejectis animis, & verè resipiscentibus, per Evangelii prædicationem merita Christi *& absolutionem offerat, & certam peccatorum condonationem, ac spem salutis æternæ denunciet, &c.* Apol. Eccles. Anglic.

Luke 11. 52

Matth. 23. 13. *Saviour.* And as the Jewiſh Scribes were by him juſtly reprehended, for ſhutting up the kingdome of heaven againſt men by their wicked and adulterine expoſitions of the Law; folding up the propheſies, left the people ſhould read Chriſt therein, and believe; *maliciouſly detaining the key of knowledge, and not opening the Gates of the Law, that is, the obſcurity thereof*, as *Theophylact* noteth. So the good Scribes praiſe in the Goſpel is, *to open to his hearers by preaching of the word the door of faith*; unlocking (as it were) the kingdome of heaven unto them *by giving knowledge of ſalvation unto his people by the remiſſion of ſins; to give light unto them that ſit in darkneſs, and in the ſhadow of death, and to guide our feet into the way of peace*; for *to whom doctrine and inſtruction is committed, that man hath the key of knowledge*, ſaith *Theophylact*. *The key of knowledge is the authority of teaching*, (ſaith *Lyra*) *by which the true underſtanding lying inwardly hid, ought to be opened; and they on the contrary did ſhut it up by perverſe interpretation.* Upon the point then, to ſhut up the kingdome of heaven is to handle the word of God deceitfully, or not at all; and *Chriſts woe unto you Lawyers, which take away the key of knowledge*, is equivalent with Saint *Pauls woe unto me if I preach not the Goſpel*. And this key is truly turned, when the word is duly applied.

Τὴν κλεῖδα τῆς γνώσεως καλῶς ἐσκόλοκαχῶς, καὶ ἐκ ἤνοιγον τὰς τῆ νόμε θυρὰς— τὴν ἀσφάλειαν τῆ νόμε. *Theophyl. in Luc.* 11.

Acts 14. 26.

Luke 1. 77, 79.

Ἐὰν δέ τις διδασκαλίαν ἐνεκεχείρισο, ἔτ' ἔιχε τὴν κλεῖδα τῆς γνώσεως. *Theophyl. ſupra.*

Clavis Scientiæ eſt authoritas docendi, per quam debet intellectus latens interiùs aperiri; & ipſi è contrario claudebant, perverſè interpretando. Lyra in Luc. 11.

2. Prayer.

The next means ordained by God for procuring remiſſion of ſins, and wherein the Miniſter doth exerciſe his function, is *Prayer*; *Is any ſick amongſt you?* (ſaith Saint *James*) *let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the Name of the Lord. And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up: and if he have committed ſins, they ſhall be forgiven him.* And as the chains fell off from *Peters* hands, upon the prayers and interceſſions of the Church; ſo the *Angel of the Covenant* toucheth a Penitents ſoul, and the bonds of ſin are releaſed upon

Jam. 5. 14, 15.

Acts 12. 6.

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the prayers of the *Presbyters*. Saint *Chryſoſtome* informes us that *Prieſts do not onely exerciſe this power of forgiveneſs of ſins when they beget us again in Baptiſme, but after the adminiſtration thereof, that power of remitting ſins continueth in them*; and for proof of that continuance he alleageth that former paſſage of Saint *James*, and thereupon inferreth, *that Prieſts forgive ſins not by teaching and admoniſhing onely, but by helping us with their prayers.* And Saint *Auguſtine* maketh this one ſpecial way whereby the power of the keys is exerciſed in remitting ſins; and to this end he adviſeth offenders to do publick Penance, *that the Church may pray for them, and impart the benefit of abſolution unto them*; and that which hath already been alleged from *Leo*, *that confeſſion of ſin is to be tendred to the Prieſt, who cometh in as an intreater for the ſins of the Penitent.* And that of *Ambroſe* but lately quoted, *The Prieſts intreat, but the Deity beſtoweth; the ſervice is from man, but the bounty from an higher power.* And his reaſon is ſound, becauſe it is the *Holy Ghoſt* onely that forgiveth ſins by their function, and none can ſend the Holy Ghoſt but God; and ſtand he doth not at the Prieſts command, but intreaty. In the Schools two not of the meaneſt rank, *Alexander Halenſis*, and *Bonaventure*, are clear of opinion, that the power of the keys extendeth to remiſſion of ſins by way of *interceſſion* onely, and *deprecation*, not by *imparting* any immediate abſolution; whereof the later giveth reaſons why the form thereof is *deprecative*, and *indicative*, for that *by the former he looketh upward, and aſcendeth unto God by prayer, and as a ſuppliant obtaineth grace and pardon; by the ſecond he reconcileth to the Church, and*

Οὐ γὰρ ὅταν ἡμᾶς ἀναγεννῶσι μόνον, ἀλλὰ καὶ μετὰ ταῦτα συγχωρεῖν ἔχουσιν ἁμαρτήματα,— οὐ τοῦ διδάσκειν μόνον καὶ νουθετεῖν, ἀλλὰ καὶ τοῦ δι' εὐχῶν βοηθεῖν. *Chryſoſt. περὶ ἱερωσυν. Βιβλ. γ. tom. 6. pag.* 17.

Aug. de Bapt. contr. Donat. l. 3. c. 17, 18.

Agite pœnitentiam qualis agitur in Eccleſia, ut oret pro vobis Eccleſia. Aug. hom. 49. ex 50.

Qui pro delictis Pœnitentium precator accedit. Leo in fine Epiſt. 80. ad Epiſcop. Campan.

Iſti rogant, Divinitas donat; humanum enim eſt obſequium, ſed munificentiæ ſupernæ eſt poteſtatis. Ambr. de S. Spiritu l. 3. 19.

Alex. Hal. in ſum. part. 4. Qu. 21. memb. 1.

Secundum quod aſcendit habet ſe per modum inferioris, & ſupplicantis; ſecundum quod deſcendit, per modum ſuperioris & judicantis: ſecundum primum modum poteſt gratiam impetrare, & ad hoc eſt idoneus; ſecundum poſteriorum modum poteſt Eccleſiæ reconciliare,

& ideò in ſignum hujus, in forma abſolutionis præmittitur oratio per modum deprecativum, & ſubjungitur abſolutio per modum indicativum; & deprecatio gratiam impetrat, & abſolutio gratiam ſupponit. Bonav. l. 4. d. 18. art. 2. Qu. 1.

for a ſign and demonſtration hereof, to the form of abſolution there is prayer premiſed by way of requeſt, then followeth the abſolution it ſelf by way of recognition; the prayer begging for grace, and the abſolution ſuppoſing the ſame to be obtained. And the ancient method or form of Divine Service obſerved in the abſolving of a perſon excommunicate, was, firſt *to repeat a Pſalme, or ſay the Lords Prayer; ſecondly, O Lord ſave thy ſervant which putteth his truſt in thee.* Verſ. *O Lord hear my prayer.* Anſ. *And let my cry come unto thee.* Verſ. *The Lord be with you.* Anſ. *And with thy ſpirit.* The Prayer. *O God, whoſe property is ever to have mercy and to forgive, receive our humble petition, that this thy ſervant whom the chain of excommunication bindeth, the pitifulneſs of thy great mercy may abſolve, through Chriſt our Lord.* Then ſay, *I abſolve thee from the bond of excommunication in the name of the Father, &c.* And accordingly in the new (as well as ancient) rituals of the Latin Church, the form of abſolution is expreſſed in the third perſon *deprecatively*, as if it proceeded from God, and not *indicatively* in the firſt perſon, as if it proceeded from the Prieſt himſelf, thus; *Almighty God be merciful unto thee, and forgive thee all thy ſins paſt, preſent, and to come, which thou haſt committed before him and his Saints, which thou haſt confeſſed, or by ſome negligence or evil will haſt concealed. God deliver thee from all evil here and hereafter; preſerve and confirm thee alwayes in every good work; and Chriſt the Son of the living God bring thee to the life which remaineth world without end.* After this form are conceived all the

Primò dicat aliquem Pſalmum ſeu orationem Dominicam; ſecundò dicat, Salvum fac ſervum tuum Deus meus ſperantem in te. *Verſ.* Domine exaudi orationem meam. *Reſp.* Et Clamor meus ad te veniat. *Verſ.* Dominus vobiſcum. *Reſp.* Et cum Spiritu tuo. *Oratio.* Deus cui proprium eſt miſereri ſemper, & parcere, ſuſcipe deprecationem noſtram, ut hunc famulum tuum quem excommunicationis catena conſtringit, miſeratio tuæ pietatis abſolvat, per Chriſtum Dominum noſtrum. *Dein dicat*, Ego te abſolvo, &c. *Sum. Angel. verb. abſolutio.* 3. 1.

Miſereatur tui omnipotens Deus, & dimittat tibi omnia peccata tua, præterita, præſentia, & futura, quæ commiſiſti coram eo & Sanctis ejus, quæ confeſſus es, vel per aliquam negligentiam, ſeu oblivionem, vel malevolentiam abſcondiſti; liberet te Deus ab omni malo, hic & in futuro: conſervet, & confirmet te ſemper in omni opere bono, & perducat te Chriſtus Filius Dei vivi ad vitam ſiae fine manentem. Confitentium Cerem. ant. q. Colon. 1530.

Abſolutions

Abſolutions preſcribed for uſe in the *Liturgy* of our Church, as ſavouring of more modeſty, and leſs ſupercilioufneſs, and that none of Gods glory might be thought to cleave unto the Miniſters fingers; for inſtance, In the *general abſolution* upon the confeſſion of ſin at the entrance of Gods worſhip, *He pardoneth and abſolveth all ſuch as truly repent them of their ſins, and unfeignedly believe his holy Goſpel: wherefore we beſeech him to grant us true repentance, &c.* And after a general confeſſion of ſins premiſed by the *Communicants*, the *Miniſter* (or *Biſhop* if preſent) turning himſelf unto the people ſaith, *Almighty God our heavenly Father, who for his great mercy hath promiſed forgiveneſs of ſins to all ſuch which with earneſt repentance and true faith turn unto him, have mercy upon you, pardon and forgive you all your ſins, ſtrengthen and confirm you, &c.* And at the viſitation of the ſick, the ſick party having *confeſſed any weighty matter wherewith his conſcience is troubled*, the Prieſt abſolveth him after this ſort; *Our Lord Jeſus Chriſt who hath left power to his Church to abſolve all ſinners which truly repent, and believe on him, of his great mercy forgive thee thine offences, and by his authority committed unto me, I abſolve thee from all thy ſins, in the Name of the Father, &c.* By all of which it is evident, how much the Church attributeth to prayer, and Divine authority in this miniſtration.

Forms of Abſolution in the Church of *England.*

3. By the Sacraments.

A third Ordinance whereby the *Miniſter* remitteth ſins, is in *diſpenſing* the *myſteries* of God, the holy *Sacraments*; and theſe added to the word of God render the pardon under ſeal, the more to confirm and quiet a diſtracted Conſcience; for of Baptiſme it is evident, *Repent* (ſaith Peter) *and be baptized every one of you in the Name of the Jeſus Chriſt, for the remiſſion of ſins. And now why tarrieſt thou?* (ſaith *Ananias* unto *Paul*) *ariſe, and be baptized, and waſh away thy ſins.* And the *Nicene Creed, I believe one Baptiſme for the remiſſion of ſins.* Upon which ground Saint *Ambroſe* queſtioned the Novatians that baptized, and yet acknowledged no power in the Church to remit ſins. *Why baptize you, if ſins may not lawfully by man be forgiven? aſſuredly in Baptiſm there is a pardon for all offences; What difference is*

Sacramenta non excludimus, quæ verbo tanquam ſigillo regio apponi ſolent. Maſar. de Miniſter. Anglic. l. 5. c. 10. pag. 635.

Acts 2. 38.

Acts 22. 16.

Cur Baptizatis, ſi per hominem peccata dimitti non licet? in Baptiſmo utiq; remiſſio peccatorum omnium eſt. Quid intereſt utrum per pœnitentiam an per Lavacrum hoc jus ſibi datum ſacerdotes vendicent? unum in utroq; Miniſterium eſt. Ambr. l. 1. de Pœn. c. 7.

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there whether Prieſts claim this power as given unto them in the reconciling of Penitents, or in the waſhing of Baptiſme? The Miniſtery in both being one and the ſame. So for the holy *Euchariſt*, that lively *mirror* of our *Saviours* paſſion, wherein *Chriſt* is crucified ὡς ἐν τύπῳ before our eyes: wherein the *Bread* is *broken*, and delivered in token that his body was broken, and his merits given unto us; wherein *the Bloud of the new Teſtament is ſhed for many for the remiſſion of ſins.* Now the virtue annexed to theſe Bleſſed Sacraments (which are *ſeals* of the *Promiſes* of the Goſpel, as the *Cenſures* are of the *threats*) is from God, whoſe *Sacraments* they are, and not from man, who is but the Miniſter thereof. From his ſide flowed the bloud and water, and becauſe *both* riſe from that ſpring, they have both this power. *Herein is no power for man, where the grace of the Divine bounty prevaileth*, ſaith *Ambroſe*. *It is one thing to baptize by the way of Miniſtery, and another thing by the way of power* (ſaith the Oracle of *Hippo*) *the power of baptizing the Lord retaineth to himſelf, the Miniſtery he hath given to his ſervants.* And that *School-man* argued not amiſs that framed this concluſion thence; *To baptize inwardly, and to abſolve from mortal ſin are of equal power. But God ought not to communicate the power of baptizing inwardly, leſt any hope ſhould be placed in man; therefore by the like reaſon ought he not to commit the power of abſolving from actual ſin unto any.* To conclude this point touching the Sacraments; *Cyprian* (or the Author of the XII Treatiſes *De Cardinalibus operibus Chriſti*) writeth thus; *Forgiveneſs of ſins, whether it be given by Baptiſme, or by other Sacraments, is properly of the Holy Ghoſt; and the privilege of effecting this remaineth unto him alone.* So much for the third *mean* wherein the power of the keys is exerciſed, *viz.* in the due adminiſtration of the Sacraments.

Matth. 26. 28.

Nulla in his hominis poteſtas eſt, ubi divini muneris gratia viget. Ambr. ſuprà.

Aliud eſt baptizare per Miniſterium, aliud per poteſtatem,— ſibi tenuit Dominus poteſtatem baptizandi, ſervis Miniſterium dedit. Aug. tract. 5. in Joan.

Paris poteſtatis eſt interiùs baptizare, & à culpa mortali abſolvere; ſed Deus non debuit poteſtatem baptizandi interiùs communicare, ne ſpes poneretur in homine.— Ergo pari ratione nec poteſtatem abſolvendi ab actuali. Alex. Halenſ. ſum. part. 4. Qu. 21. Memb. 1.

Remiſſio peccatorum, ſive per baptiſmum, ſive per alia Sacramenta daretur, propriè Spiritûs Sancti eſt, & ipſi ſoli hujus efficientiæ privilegium manet. Cypr. tract. de bapt. Chr.

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The fourth and laſt thing wherein the power of the keys is diſcerned, conſiſteth in the *interdictions* and *relaxations* of publick *Cenſures*. Therefore Divines refer the promiſe of the keys made unto *Peter*, Matth. 16. to the *Miniſtery* and *Preaching* of the *Goſpel*, and the mention of the keys to be granted again, *Matth.* 18. to *Eccleſiaſtical diſcipline and excommunication*. The cenſure of the Church is, *Let him be unto thee as an heathen man, and a Publican*. Where it appeareth to be two-fold; the *greater* and the *leſſer*, as they are uſually termed. The *leſſer* excludeth from the *Sacrament* onely; and the *greater* ſhutteth out of the *Church* alſo, and maketh ſuch interdicted perſons like unto the *Heathen*, for whom it was not lawful to enter into the *Temple*, or ſet foot on holy ground; whereas the *Publican* was admitted to come within the *Temple*, and to make his prayers there. And this diſcipline is derived from the Jewiſh *Synagogue*; our Lord inveſting his Church with the ſame power. There are with us, (ſaith a late learned *(a)* Rabbin) three ſorts of *Anathemaes*, or cenſures; NIDDUI, CHEREM, & SCHAMMATA. *Niddui*, that is, elongation, which ſeparation was partly voluntary, when the unclean betrayed themſelves, and deſired the expiation; & partly unvoluntary, when the unclean perſon was condemned by the *Sanedrim* or *Councel*; whence the water was called *Niddah*, from expulſion, or ſeparation, becauſe it was uſed in the *expiation* of ſuch perſons, upon ſolemn confeſſion of ſin had alſo. But if any perſon repented not, that is, neglected the expiation, or behaved himſelf refractorily to the decrees of the *Council*, they did then excommunicate him by *Cherem*, and this *is to cut off from Iſrael*, or *from the congregation*; and that man ſo cut off was to be eſteemed no longer an

4. By excommunication & eccleſiaſtical cenſures.

Illa deligando & ſolvendo Petro facta promiſſio, non aliò debet referri quàm ad verbi miniſterium —— locus Matth. 18. *ad diſciplinam excommunicationis pertinet quæ eccleſiæ promiſſa eſt.* Calvin. Inſtit. lib. 4. c. 11. Sect. 1, 2.

Matth. 18.17.

(a) Elias Levita.

1. NIDDUI.

Niddui *fugati, in Novo teſtamento* ἀποσυνάγωγοι.

נדה *immunditia, menſtruum, & Hieron. expiatio, & menſtruata, immunda, quod à viro & Templo elongeretur.* S. Pagnin. LXXII. χωρισμὸς, ἀφεδρὸν, ἁγνισμὸς.

2. CHEREM.

Quòd ſi quis non reſpuiſſet, anathematizabant eum per Cherem. חרם *conſecratio, devotio, Anathema.*

Iſraelite,

Iſraelite, but an *Heathen*, as our *Lord* ſpeaketh: but if after all this he repented not, *Meſchammatabant eum*, they did abominate him with SCHAMMATA, that is, judged him guilty of eternal death; and it is called *Schammata*, (a) as if he ſhould ſay *Death is there*. And peradventure this *Anathema* ſo aggravated was irrevocable. By this cuſtome thus unfolded, not onely the ſaying of *Chriſt*, but many other paſſages of Saint *Paul*, receive light and interpretation. This is the binding part. The Relaxation or looſing is the amoval of the cenſure, the reſtoring to the peace of the Church, and a readmittance to the Lords table. Which the ancient *Councils* and *Fathers* uſually expreſſed, 1. *by bringing them to the Communion*; 2. *reconciling them to or with the Communion*; 3. *reſtoring the Communion to them*; 4. *or admitting them into the fellowſhip*; 5. *granting them peace*. Neither is this kind of binding and looſing lightly to be eſteemed; for how fearful a thing is it to be exiled from the Society of Gods people, and participation of the holy Myſteries? *The keys of the kingdome of heaven* (ſaith Saint *Auguſtine*) *hath Chriſt ſo given to the Church, that he ſaid not onely*, whatſoever ye ſhall looſe, &c. *but adjoyned*, whatſoever ye ſhall bind on earth ſhall be bound in heaven; *for vindictive juſtice is good alſo*; *And that which he ſaith*, Let him be unto thee as an Heathen, or Publican, *is more grievous than if a man ſhould be ſmitten with the ſword, conſumed with flames, or caſt forth unto Wild beaſts*; *for there he hath put to* Amen, *or*, Verily, I ſay unto you whatſoever ye ſhall bind on earth ſhall be bound in heaven; *that we alſo might underſtand how much more grievouſly he is puniſhed that ſeemed to us to be left unpuniſhed*. And ſo

3. SCHAMMATA.

(a) So *Elias Levita in Theſbyte*. But *Druſius* derives it from שם a name, and אתה *venit*, he comes. The *Syrians* called it *Maran-atha*, the Lord comes. *Druſ. in Præt.*

1. Περισάγειν τῇ κοινωνίᾳ. *Concil. Laod. can.* 2.

2. *Communioni vel communione reconciliari.* Concil. Elib. canon. 72.

3. *Reddi eis communionem.* Ambr. l. 1. de pœn. c. 1.

4. *Ad communicationem admittere.* Cypr. Ep. 53.

5. *Pacem dare, & concedere.* Id. ib.

Claves Regni cœlorum ſic dedit Chriſtus eccleſiæ, ut non ſolùm diceret, quæ ſolveritis, *&c. verùm & adjungeret*, Quæ ligaveritis in terra erunt ligata & in Cœlo, *quia bona eſt & vindicandi juſtitia; illud enim quod ait*, ſit tibi ſicut Ethnicus, & Publicanus, *gravius eſt quàm ſi gladio feriretur, ſi flammis abſumeretur, ſi feris ſubigeretur; nam ibi quoque ſubjunxit*, Amen dico vobis, Quæcunque ligaveritis, &c. *ut intelligeretur, quantò graviùs ſit punitus, qui veluti relictus eſt impunitus.* Aug. tract. 50. in Joan. c. 12.

I have unfolded thoſe Four wayes wherein the power of the keys is uſually practiſed by the Miniſters of the Church.

And thus far with Gods aſſiſtance have we waded in declaring the power granted by Chriſt, and the true imployment of the keys. But as Soveraignty may degenerate into Tyranny, and power into violence and oppreſſion; even ſo it hath fared in this Miniſterial office: Some have been puffed up with *Phariſaical* honours, as to dilate their fringes, and paſs the bounds of Chriſts Commiſſion. That man of *Rome* who pretends to have *Peters* keys onely, or principally at his devotion, cannot be content to ſit in the *Temple of God*, but will there ſit *as God*; and intrude upon the Royall prerogative of our *Lord* and Maſter; planting his throne far above Princes, and not content with that, but to uſurp upon Divine honours. *Thomas Aquinas* (or whoſoever made that book *De regimine Principum*) tells us of ſtrange things, and ſaith we muſt ſay ſo too: *That in the Pope there is fulneſs of all graces, becauſe he alone granteth full pardon of all ſins, that it may be verified of him, which we ſay of the chief Prince and Lord*; for of his fulneſs we have all received. Nor muſt this fulneſs be confined unto ſpiritual power, but comprehend the temporal alſo; *becauſe that which is corporal and temporal dependeth upon that which is ſpiritual, and perpetual, as the operation of the body upon the power of the mind.* Nor can any Laws hold him in, for with the key of diſpenſation he turns them looſe at his pleaſure. The like power he claimeth over *vows* and *oaths*. Over Princes to abſolve them from their Scepters, and ſubjects from their obedience. *Chriſt* ſaith, *I came not to deſtroy, but to fulfill*, and his pretended *vicar* comes not to fulfil, but to deſtroy; not to *diſpenſe*, but to *diſſipate*. So the *keys* at *Rome* give him all power over all perſons, and in all caſes, to do what he pleaſe. And ſuch was the carriage and deportment of *Gregory* the VII. who no ſooner occupied the chair at *Rome*, but *began to glory that both perſons of King and Prieſt*

4. Abuſe of the keys.

Oportet dicere in ſummo Pontifice eſſe plenitudinem omnium gratiarum, quia ipſe ſolus confert plenam indulgentiam omnium peccatorum; ut competat ſibi, quod de primo principe Domino *dicimus*, quia de plenitudine ejus nos omnes accepimus. Aq. de Reg'm. Princip. l. 3. c. 10. fol. 83. Paris 1509.

Quod ſi dicatur referri ad ſolam ſpiritualem poteſtatem, hoc eſſe non poteſt, quia corporale & temporale ex ſpirituali, & perpetuo dependet, ſicut corporis operatio ex virtute animæ. Id. ib.

Utramque personam sibi impositam esse à Christo, se quodcunque ut libuerit, ligare, & solvere posse, jactitare, utramque personam agitare. Aventin. hist. Boiorum. l. 4. p. 564. Ingolstadii, 1554.

Utpote qui errare non possit, & à Christo *Domino servatore nostro,* Petroque *acceperit potestatem, ut solvat, ligetque utcunque libeat.* Id. ib.

Plerique Antichristum *esse prædicabant, titulo* Christi *regnum* Antichristi *agitat, in* Babylonia *&* Templo *Dei sedet, supra omne id quod colitur extollitur, quasi Deus sit, se errare non posse gloriatur.* —— *Homines non peccetis, sed legi Christi atque Sacramentis solvit,* —— *Nimium sibi de Pharisæorum supercilio sumit, ut quosque damnare vel solvere arbitretur: Cùm apud Deum non sententia Sacerdotis, sed vita hominis quæratur.* Aventin. hist. Boior. p. 573.

Priest were imposed upon him by Christ; that he acted the part of both, boasting that he had power to bind and loose any thing, and as he pleased. — *Insomuch that he could not erre, that he had received power from Christ our Lord and Saviour; and from* Peter *to loose and bind as to him seemed good; whereupon many preached openly against him, calling him* Antichrist, *that he pretended for* Christ, *but promoted the affairs of* Antichrist: *That at* Babylon *he sate in the Temple of God; and was extolled above all that which is worshipped; glorying that he cannot erre, as if he were a very God; loosing men not from their sins, but from the Law of Christ, and from their fealty and oaths; taking upon him too much of* Pharisaical *loftiness; and in imagining he can condemn any man, or set him free; whereas God enquireth after the mans life, not after the Priests sentence.* The stories of these times are full of the licencious proceedings of these *Prelates*, serving their ambitious designs under a pretext of *Christ's keys*. In the next age they lay still, *humbled* by the sword-men, by the exploits of the *French* under *Lewis* the XII. on that side the *Alpes*, against *Julius* II. that war-like Pope; and of the *Imperialists* under the conduct of *Charles Bourbon*, sacking *Rome*, and shutting up *Clement* VII, a man taken from being a *Knight* of *Malta* to the holy *Papacy*. But of late revived in the insolent attempts of *Paul* V. interdicting the *Venetian Republick*, wherein his Flatterers and Proctors bore him up as *a God upon earth, a Sun of Justice and light of Religion: How the Judgment of God, and sentence of the Pope were one and the same thing; as also the Tribunal and court of the Pope and God; that to doubt of the power of the Pope, is as much as to doubt of the power of God.* But the best of it was, that prudent *Senate* made small reckoning of these *Rodomontado's*, and through their resolute carriage, all his pretensions and censures came to nought; and those formidable

Quarrels of *Paul* V. with the State of *Venice*, lib. 4. pag. 208.

midable names of *Peters keys*, and his *ſword*; of the *See Apoſtolick*, and *infallible judgment*, and his *unlimited juriſdiction*, (by all which *Chriſtendome* was formerly inchanted and held in awe) proved but *Panick* fears, and vain titles of Papal uſurpation.

And what humility can be expected from the Scholars, whoſe Maſter is thus ſwollen, and puffed up; where the meaneſt *Prieſt* in this *army* that followeth this *king of Pride*, arrogateth ſuch fulneſs of power in opening and ſhutting of Heaven Gates, *that forgiveneſs is denied unto them to whom the Prieſt will not forgive.* As if Gods mercy were pinned upon his ſleeve; and Prieſtly abſolution were to be preferred, and more to be aſcribed thereunto, than unto God. *Note* (ſaith *Richardus*) *that God looſeth the band of damnation conditionally, but the Miniſter of the Lord ſimply, and as I may ſay wholly, for God abſolveth a Penitent from the debt of Damnation under ſuch a condition, that it behooveth him (if he can) to ſeek the abſolution of a Prieſt, and to make ſatisfaction in a fitting manner at his pleaſure, which if he neglect to do he eſcapeth not eternal danger.* As if Gods abſolution were incomplete, till it be pronounced by the Prieſt, and he ſhould ſay, I abſolve you as much as in me lieth, but go unto the Prieſts, and tell them the ſtory of your lives, that you may be throughly cleanſed, ſo licenſing them (as it were) for Prieſtly power, from whoſe *ultima manus*, and lips muſt be their *Quietus eſt*, and full diſcharge; yet not ſo full as you imagine, for (ſaith Sir *Richard*) *As the abſolution of God from eternal death implies this condition, to confeſs* ſaltem in voto, *and to be abſolved by a Prieſt*; *ſo the abſolution of the Prieſt from the debt of future purgation, (or of Purgatory) is conditional likewiſe*, viz. *if that ſatisfaction be performed as the Prieſt* in foro pœnitentiali *ſhall injoyn.* According to this Doctor God abſolveth a penitent from *hell*, but *conditionally*, if forſooth he ſubmit himſelf unto the *Sacrament of Penance.* And the Prieſt ſo too from *Purgatory*, if the Penitent obſerve, and fulfill

Negatur remiſſio eis quibus noluerint Sacerdotes remittere. Bellar. l. 3. de Pœn. c. 12.

Notandum eſt quòd vinculum damnationis Dominus *ſolvit* conditionaliter, Miniſter *verò* ſimpliciter, *&, ut ſic dicam*, integraliter, *Pœnitentem namque à debito damnationis Deus abſolvit ſub tali conditione, ut eum oporteat (prout poteſt) Sacerdotis abſolutionem quærere, & ad ejus arbitrium debito modo ſatisfacere, nam ſi facere neglexerit, periculum æternum non evadit.* Rich. de Clavib. cap. 9.

Rich. tract. de Clav. cap. 9.

fulfill the *ſatisfaction of Penance*; and with this laſt condition (ſc. doing of Penance) a Papal *indulgence*, or pardon will diſpenſe. Upon the matter then the doctrine of *indulgences* may take away the fear of *Purgatory*; and the doctrine of *Purgatory* the fear of *Hell*. Thus for all their great cry in their power of abſolving, it ſits down in a point of no moment, not in looſing from ſin, or eternal puniſhment, but from temporary pains onely, and that by way of *commutation*; the fire of Purgatory being extinguiſhed in undergoing ſuch Penance, as the Prieſt impoſeth.

The diſorder of Romiſh penance and pardon.

And herein is juſtly reprehended that prepoſterous courſe obſerved in the Church of *Rome*; for whereas in the Primitive Church open ſinners were put to penance, and after due performance thereof, they were reconciled, and no diſcharge nor abſolution could be expected from the Miniſter, till all reckonings were ended by the Penitent: It is the faſhion in this Church, to abſolve immediately upon confeſſion, and after abſolution to impoſe the penance, and ſo come in with their after-reckonings. And what is this but as ſome of the Ancients have obſerved, firſt to looſe, and afterwards to bind; *Putting herein* (as that *Ecebolius* of the times, and *Renegado Spalatto* once obſerved) *the cart before the horſe; firſt conferring pardon, and afterwards impoſe the work of Penance which ought before to proceed from the Penitent, and much more to precede Remiſſion.* But not the leaſt wrong committed againſt the juſt uſe of the keys, is in making the abſolution of the Prieſt a *Sacramental act*, conferring grace by the *work wrought*; and that abſolution iſſuing from the Prieſts lips ſtriketh ſuch a ſtroke, that by virtue thereof *attrition* doth become *contrition*. As much as if they had ſaid, that a *ſorrow* ariſing from a ſervile fear of puniſhment, and ſuch a fruitleſs Repentance as *Judas* carried to hell with him, may by virtue of the Prieſts abſolution become a *godly* ſorrow,

Hodiè ſtatim à facta confeſſione manus pœnit nti imponitur, & ad communionis jus admittitur, & poſt abſolutionem opera aliqua pietatis quæ ad carnis caſtigationem, & reliquiarum peccatorum expurgationem faciant, injunguntur. Caſland. Conſult. Art. 11. de Confeſſione.

La Romana perverſità pone il carro inanti alli Bovi; & prima concede la remiſſione, poi impone l'opere di penitenza, quali dourebbono procedere dal Pentimento, & coſi molto più precedere la remiſſione. Marc. Anton. de Dominis Predica in Londra, appreſſo Giovanni Billio 1617.

Abſolution not efficacious *ex operato.*

ſorrow, working repentance to ſalvation not to be repented of; which muſt needs proceed from a ſecret and *myſterious* kind of operation in the abſolution it ſelf, when as ſorrow conceived upon dread of puniſhment, and that may be found in wicked *Cain*, as well as in righteous *Abel*, ſhall be changed into ſuch a ſorrow as ariſeth upon an hatred of ſin; upon an apprehenſion of Gods diſpleaſure, and his abuſed mercy that his gifts are ſlighted, and virtuous exerciſes too much neglected, which is a *filial ſorrow*, and proper to ſuch which are *ſealed by the Spirit to the day of adoption*. It cannot be conceived the great harmes that fall out upon this Spiritual coſenage, which flattereth and milketh ſinners, *that although they bring not perfect repentance, but a light and ſmall ſorrow, conceived upon fear of puniſhment, and not upon hatred of ſin, pieced with abſolution, they ſhall obtain remiſſion of ſins, in as ample manner, as if they had brought all the ſorrow in the World, and their repentance had been as compleat as might be, accompanied with a very hatred of ſin.* Is not this to dandle ſinners in their evil way? And as for that temporal puniſhment which is ſuppoſed to remain for the Prieſt to inflict, and to afflict the ſinner, either a formal penance, or a Papal indulgence ſhall ſtrike off that likewiſe. A plauſible doctrine for thoſe that would live after the fleſh, that ſin may be pardoned without hatred of ſin, that ſorrow in it ſelf imperfect, by virtue of another mans help may be perfected. That there lies ſuch virtue in abſolution as to qualifie perſons, otherwiſe indiſpoſed, to reap the fruit thereof; for what ſinner would ſtand ſo much upon *contrition*, if *attrition* would ſerve the turne? or earneſtly repent, if ſuch a ſmall or crude ſorrow might be accepted? I may not well ſtay any longer upon this abuſive part of the keys. And at the length *ſoit peu ſoit prou*, as the French-man ſpeaks, be it little or much, I have, (God being my help) abſolved this point; the Miniſtery of the keys being no ſmall part of our Sacred Function, and with what ſucceſs, I had rather the judicious Reader ſuppoſe, then make the relation my ſelf; it being

D'attrito ſi facci ſubito contrito, cioé che ſe bene non há il vero, & perfetto pentimento d'ſuoi peccati, má un certo picciolo, & leggiero, per timor ſolamente del divin caſtigo, & non per odio del peccato, con l'aſſolutione; Egli goda il beneficio della remiſſione tanto, quanto ſe egli haveſſe il vero, & perfetto pentimento, col vero odio del peccato. Predica. ſupra. pag. 47.

being a matter not uſually, or at leaſt not methodically unfolded by your ordinary writers.

Concluſion.

By all this that hath been ſaid, you may diſcerne how powerful and uſefull the keys are, how far forth they conduce to remiſſion of ſin by the act and benefit of abſolution, promiſed *Matth.* 16. 19. and accompliſhed *John* 20. 23. Now little or no uſe can be made hereof, except the ſin, and inward contrition for the ſame be diſcovered by ſome ſenſible demonſtrations. And no ſins either for number or greatneſs are excepted from abſolution. Chriſt teacheth us to forgive *till ſeventy times ſeven*, which amounteth to (*a*) ten *Jubilees* of pardon; and we have example of one, *whoſe ſins were more in number than the hairs of his head*; and of another, *whoſe were more than the ſands of the ſea*, that obtained pardon: Yet as *Chriſt* ſaith, *There were many Lepers in* Iſrael *in the time of* Elizeus *the Prophet, and none of them were cleanſed ſave* Naaman *the* Syrian. So many ſins there be, and many ſinners there be, and none remitted except they be of the *Quorum remiſeritis*, by God or the Miniſtery of his Prieſts. You may perceive by what hath been diſcourſed, that many things are required to remiſſion of ſins: The Prieſt may do his *devoir*, yet the abſolution may not cloſe, except the Penitent ſtand rightly diſpoſed. The party then rightly qualified; 1. he muſt be within the *houſe* or *family* to whom the *keys* belong, for what have Prieſts to do *to judge thoſe that are without?* It is required then that he be within his juriſdiction, that is to ſay, a member of the Church, and a believing Chriſtian. In the Law the *Propitiatory* was annexed to the *Ark*, to ſhew that they muſt hold of the *Ark* as Gods people, that would be partakers of the *propitiation* for their ſins; Remiſſion of ſins being *ſors ſanctorum, & dos eccleſiæ*, the inheritance of the Saints, and dowry of the Church. 2. Alſo he that would claim any benefit of the keys, muſt be repentant, for in *Chriſt's* name are preached *Repentance and forgiveneſs of ſins*, and thoſe whom he hath put together, man cannot part aſunder. And to Repentance there go two things, 1. a *feeling* of chaines, and impriſonment, 2. a grief for them with a deſire to be looſed; *for ſentiat onus qui vult levari, & ſentiat vincula qui vult ſolvi*; let him feel the weight of his burden that would be eaſed, as

(*a*) 490 times accounting (as it ought to be) a Jubilee to conſiſt of 49 years, not 50. Pſal. 40. 12. Orat. Manaſſeh. Luke 4. 27.

Qualities requiſite in ſuch that deſire to be relieved by the benefit of the *keys*.

1.

Exod. 26. 34.

2.

Luke 24. 47.

David

David did, when he cried out, *my ſins are too heavy for me to bear*; and the ſtraitneſs of his bonds, that would be freed, as *Paul* did, when he ſaw *the law in his members bringing him into captivity unto the law of ſin*, and thereupon exclaimed, *who ſhall deliver me from the body of this death?* And no otherwiſe doth *Chriſt* proclaime it, that none ſhould come unto him but ſuch *as are weary and heavy laden*. Grow ſenſible then of thy oppreſſion under ſin, how the Irons enter into thy ſoul, be ſorrowful for captivating thy ſelf with thoſe bonds. Reſort unto the Prieſt, ſhew him thy fetters, and crave his aſſiſtance to ſtrike them off; and then whom *the Son of man ſhall ſet free*, or the Prieſt in his name, *he ſhall be free indeed*. And this is the firſt, and moſt remarkable conſideration, why unto the Prieſt ſins muſt be confeſſed.

Pſal. 38.

Rom. 7. 23.

Matth. 11.

CHAP.

CHAP. IX.

The Contents.

Paternal *affection in the* Confeſſary. *Good for* ſheep *if the* ſheepherd *know their* diſeaſes. Medicinal *Confeſſion. The* grief *better healed when* clearer *opened.* Ghoſtly counſell *of great importance to a* Penitent. *Great care in the* choice *of a* diſcreet *Confeſſor.* Romes *rigid Tenet.* Abſolution *denounced by* any Prieſt *beſides the* Ordinary *to be invalid. The inconveniencies thereof. The* Parochial Prieſt *not to be deſerted without* juſt *cauſe, and the ſame to be approved by the* Dioceſan.

II. Prieſt a ſpiritual Father.

THere are other inducements beſides that which hath been ſpoken, inclining to the practick of Confeſſion, which are now diſtinctly, but ſuccinctly to follow in their order; as firſt the *Relation* of a *Spiritual Father*, for that Paternal affection is (or ſhould be) betwixt the *Paſtor* and his *people*; Love being the chaine that tieth the one to his charge, and the other to his due reſpect. Now what ſecrets will a dutiful child conceal from an affectionate father? eſpecially ſecrets of that nature that may be redreſſed by the fathers help; and may prove obnoxious by the ſons concealment. A good Father tenders the infirmities of his child, and upon notice thereof will either cure, or cover them. Thus ſtood Saint *Paul* affectionate unto the *Corinthians. I write not theſe things to ſhame you, but as my beloved ſons I warn you.*

1 Cor. 5. 14.

q. d.

q. d. *I speak not from a malicious mind to calumniate or disparage you, but unto children, and that beloved*; pardon me if I have spoken something harshly, it proceeded from love: I reprove you not but warn you; and who will not with patience endure a fathers warnings? he proceedeth, *many instructors you may meet withall but not many fathers*, and their care may be much, but not like my affection; and however they may instruct you, yet it is *I that in Christ Jesus have begotten you through my Gospel, in that natural way expressing how great his love was*, as *Theophylact* observed. Now if love thus descend, why should it not ascend? why art thou ashamed to make known thy state to such a father? who will neither write, nor speak to shame thee, and whatsoever he doth therein is by way of *monition* onely, and no way prejudicial. *Take then* (as *Gregory Nissen* advised) *the Priest for a partner of thine affliction, and as thy father, shew unto him without blushing the things that are kept close, he will have care both of thy credit, and of thy cure.* See this testimony more amply before.

Οὐδὲ πονηρᾷ τῇ μισούσῃ γνώμῃ ταῦτα λέγω, ἀλλὰ ὡς τέκνα— σύγγνωθί μοι εἰ τὶ τῇ φορτικὸν ἔφηται, ἐξ ἀγάπης γὰρ ταῦτα γίνεται· τῇ οὐκ εἶπεν ὀνείδισε, ἀλλὰ νουθέτει· τίς γὰρ οὐκ ἀνάσχετο παιδὸς νουθετοῦντος; *Theoph. in* 1 *Cor.* 5.

Οὐκ εἶπε τῇ ἐλέγξατε, ἀλλὰ ἐγέννησα· τῷ τῆς φύσεως ὀνόματι τὴν ἀγάπην ἐπιδεικνύων. *Idem. ibid.*

Greg Nyssen. de Pœn. in appendice operum Paris. 1618. p. 176.

III. Priest a Pastor. Heb. 13. 20. John 21. 16.

The next denomination is of a *Sheepherd* and *flock*, a name which the Apostle hath given unto Christ the *great Sheepherd of the sheep*; and *Christ* to his *Apostle*, in *feed my sheep*. Now it cannot be amiss for the sheep if the sheepherd know their (*a*) diseases. *Christ* the Arch sheepherd differs herein from all others; for whereas some sheepherds are clothed with the fleece, feed upon their milk, and kill their sheep for meat; contrariwise, *Christ* clotheth them, feedeth them, and was slain for them likewise; and *His* sheepherds herein differ from *our* sheepherds: for how ever they are clothed with the fleece, fed with the milk, and reap temporal things, yet have they not power over their lives, to kill them, but to feed and preserve them; yea, if by negligence any of their flock suffer damage, it will be set upon their head and reckoning. It was

(a) Ὥσπερ τὸ τεχθὲν καὶ λυπλόμενον ὑπὸ μιᾶς ἀπολαύει θεραπείας, ὕτω τῇ ἡ ἁμαρτία. *Theoph. in cap.* 5 *ad Eph. p.* 552.

Οὐχ ὁμοίως δοκεῖ τὸ πρόβατον ὁ μάγειρός τε καὶ ὁ ποιμήν. *Clem. Alex. Strom. l. 1. pag. 203.*

wittily obſerved by that learned and ancient Father, *Clemens Alexandrinus*, that *the Sheepherd and the Cook view not the ſheep alike.* The Butcher handles him if fat and fit for the ſlaughter; the ſheepherd contented with the fleece, and milk, and increaſe, hath care and watcheth over his flock. Let the ſheep then diſtinguiſh the ſheepherds voice from a ſtranger, and to him let their griefs be unfolded. And let the *ſame mind* be in the *ſheepherds*, that was in *Chriſt Jeſus*. *He that is ſtudious to heal the vices of humane infirmity*, (ſaith Ambroſe) *muſt take upon him the infirmity it ſelf, and bear it as it were, upon his own ſhoulders, not caſt it off, for that Evangelical ſhepherd is ſaid to have born the wearied ſheep, and not to have caſt it off.* And can thy infirmities be better known to any than unto him that will take them to himſelf, and bear the burden upon his own ſhoulders?

Qui ſtudet humanæ infirmitatis emendare vitia, ipſam infirmitatem ſuis debet ſuſtinere & quodammodo penſare humeris, non abjicere; Nam paſtor ille Evangelicus laſſam ovem vexiſſe legitur, non abjeciſſe. Ambr. l. 1. de Pœn. c. 1.

IV. Prieſt a ſpiritual phyſician.

The fourth Correſpondence is as unto a Phyſician, wherein that *adage* of our Saviour holdeth, *the Whole need not the Phyſician, but the ſick*; And as a ſick patient poſſeſſeth his Phyſician with each remarkable paſſage in his ſickneſs, that the grief being fully apprehended, the remedy may be the better applied: So ſhould it be in the caſe of ſpiritual diſeaſes alſo. The *Fathers* are very plentiful in their inlargements upon this *Medicinal Confeſſion*. *God*, ſaith *Origen*, *as he hath prepared medicines for the body, ſo hath he for the ſoul likewiſe, that we ſhould ſeek for ſalves in thoſe Sermons which he hath ſowed and diſperſed throughout the divine Scriptures. Chriſt is the chief Phyſician, and who is able to heal all diſeaſes and infirmities. But his Diſciples alſo* Peter *and* Paul, *yea, the Prophets are Phyſicians likewiſe. Yea, all thoſe who after the Apoſtles have their place*

Tacentibus non facilè poteſt medela opportuni & neceſſarii ſermonis adhiberi. Ex lib. Clement. MS.

Sicut corpori medicamenta præparavit. —— ità etiam animæ medicamenta præparavit, in his ſermonibus quos per divinas Scripturas ſeminavit atque diſperſit. Archiatros eſt ſalvator, qui poſſit curare omnem languorem & infirmitatem. Diſcipuli verò ejus. Petrus *vel* Paulus, *ſed & Prophetæ Medici ſunt, & hi omnes qui poſt Apoſtolos in Eccleſia poſiti ſunt, quibus curandorum vulnerum diſciplina commiſſa eſt; Quos voluit Deus in Eccleſia ſua eſſe Medicos animarum.* Origen. hom. 1. in Pſal. 37. circ. Principium.

in

in the Church, and to whom the diſcipline of healing wounds is committed, whom God hath placed in the Church to be ſoul-Phyſicians. To which purpoſe Saint *Cyprian* writeth, how *ſinners by confeſſion expoſe* [unto the Prieſts] *the burden of their mind, and ſeek for wholeſome medicines even for ſmall and ſleighty wounds.* And Saint *Hierome* of him that is bitten by the old Serpent the Devil, and concealeth the wound, ſaith, *that the Doctor who hath the tongue to heal, can avail him nothing, for if the ſick man be aſhamed to confeſs his diſeaſe unto the Phyſician, no Phyſick can heal that it knoweth not.* And again, *The Wound that is not perceived is ſlowly healed.* And Saint *Chryſoſtome* taking notice of the ſmall care we have of our ſouls health, and of the ſpiritual Phyſician, and eke of our backwardneſs in making known our infirmities; *Herein* (ſaith he) *much skill muſt be uſed, that thoſe who labour under ſuch diſeaſes, may be perſwaded willingly to ſubmit themſelves unto the Prieſts, that they might be cured; and not that onely, but that they may know withall how to be thankful unto them for ſuch cures.* And indeed our general unthankfulneſs herein, argues few to be cured, or to underſtand the cure, and by whoſe means it was perfected; for were we ſenſible of this benefit, we could not be ingrateful unto thoſe that in any ſenſe procured the ſame. Saint *Auſtin* unto *Count Julian* hath written thus; *If we offend by any ſin after Baptiſme, God for our frailty hath ordained repentance; therefore ought we truly to make our*

Peccatores per Confeſſionem animi ſui pondus exponunt, ſalutarem medelam parvis ſc. & modicis vulneribus exquirunt. Cypr. l. 5. de lapſ.

Magiſter qui habet linguam ad curand. m, facilè ei prodeſſe non poterit; ſi enim erubeſcat ægrotus vulnus Medico confiteri, quod ignorat Medicina non curat, Hieron. in Eccleſiaſt. cap. 10.

Vulnus non intellectum tardiùs ſanatur. Idem.

Διὰ τοῦτο πολλῆς χρεία τῆς μηχανῆς ἵνα πεισθῶσιν ἑκόντες ἑαυτοὺς ὑπάγειν ταῖς παρὰ τῶν ἰατρείαις οἱ κάμνοντες, καὶ ὑ τοῦτο μόνον, ἀλλὰ καὶ χάριν εἰδῶσι τῆς ἰατρείας ἀυτοῖς. *Chryſ. περὶ ἱερωσυν. Tom. 6. pag.* 10.

Si tranſgredimur in aliquo peccato poſt Baptiſmum, ordinavit nobis pœnitentiam propter fragilitatem noſtram; idcò debemus confeſſiones noſtras veraciter confiteri, & fructus dignos facere, id eſt, præterita ne iteremus, ſecundùm juſſionem Dei timentis Sacerdotis. Qui Sacerdos ut ſapiens Medicus primùm ſciat curare peccata ſua, & poſtea aliena vulnera detergere & ſanare, non publicare. Nos ſequamur, perquiramus, etiam talibus conſilium ſalutis noſtræ ineamus. Aug. epiſt. 111. ad Julian. Com.

confeſſions, and to bring forth worthy fruit, that is, not to renew our former offences, according to the Prieſts preſcript that ſeareth God, who as a wiſe Phyſician firſt knoweth how to heal his own ſins, and afterwards to ſcoure the wounds of others, and to heal, but not publiſh them. Let us follow after ſuch, enquire them out, and of ſuch take counſel for our ſalvation. And we read in Eccleſiaſtical ſtory, that when *Ambroſe* that devout Biſhop demanded of *Theodoſius* that penitent Emperor, *With what plaſters he had cured his wounds? the Prince anſwered, To you it belongeth to temper the plaſters, and preſcribe the ſalves, and for me to receive the ſame.* I have read the relation of a dreame, (and dreams may admoniſh, and illuſtrate, though not confirm, ſaith *Gerſon*; or as *Chryſoſtome* of the ſtrange ſhape and form of that *Star* which ſhone before the Eaſtern *Sages*, Matth. 2. related by ſome, *that it did not deſtroy but delight the truth.*) Then ſolace thy ſelf (Chriſtian Reader) with this fancie. "There "was a Gentleman that loved a widow beſides his wife, and "privily in his garden under the covert of a certain tree com- "mitted folly with her; ſhortly after lying in bed with his own "wife, it came to paſs that ſhe was ſorely terrified with a dream, "whereof he demanded the cauſe; ſhe told him how in her "dream as he was ſtanding under ſuch a tree, a Savage ſeemed "to run him thorough the heart with a ſharpe ſword; the very "terror whereof (ſhe tendring her husbands ſafety) put her to "that out-cry. The dream was no ſooner opened, but his Conſci- "ence made the expoſition; that it was the ſword of ſin which "had wounded his ſoul: When the morning was come, and "both riſen from their bed, he adviſed her, (for that ſhe had "not quietly reſted that night) to go to Church, and after- "wards to repoſe her ſelf upon a couch which ſhe did. In the "mean ſpace my man ſent for his *Confeſſor*, brought him to the "ſame place in the garden under the ſame tree, and there abun- "dantly weeping, confeſſed that ſin with the reſt that were "behind unto him. The Ghoſtly Father perceiving ſuch plen- "ty of tears and contrition, impoſed but an eaſie penance up- "on him, *viz.* the recital of five *Ave Maries*; and after- "wards

Quibus pharmaciis curaſti vulnera iſta? Reſpondet Imperator, Tuum opus eſt & oſtendere & miſcere Pharmaca, meum verò ſuſcipere. Hiſtor. Tripartit. l. 9. cap. 30.

Audivi quoſdam referentes de Scriptura etſi non certa, tamen non deſtruente fidem, ſed potius delectante. Author operis imperfect. in Matth. Homil. 2.

Clam in proprio horto ſub quadam arbore pulcherrima adulterium commiſit.

Sæviens Tyrannus per medium cordis tui ut eras ſub tali arbore cum gladio acutiſſimo te perforavit.

Quo audito, animadvertit ille eſſe vulnus peccati animæ ipſius.

"wards as the Gentleman and his Confeſſor were come into "the houſe, and as they were ſate at dinner, the wife newly "awaked, entred the room, and folding her husband within "her armes, kiſſed him. He wondring at her behaviour, and "unſeaſonable imbracements; ſhe excuſed the ſame for joy "of a new and freſh dream, which had clean extinguiſhed the "grief upon the former; for (quoth ſhe) as I now ſlept, it "ſeemed a certain Phyſician came unto thee under the ſame "tree, and put five flowers into the wounds, which inſtantly "healed it, and this is the cauſe of theſe my unuſual ſalutes. Where, ὡς ἐν τύπῳ, is figuratively expreſſed the wounding of the ſoul, and curation thereof. But we rely not much upon ſuch pious dreams, little better than pious fables, where we have a more ſure word of propheſie. The Prieſts may rather juſtly complaine how little they are frequented, and of the ſcarcity of their Patients; and that muſt needs ariſe from the obnoxious conceits of many, preferring ſhame before danger, and had rather keep the diſeaſe by them cloſe, than to have it cured by publiſhing the ſame. Yea, if ſome proceed ſo far as to diſcover their diſeaſe to the Phyſician, they either ſlight his preſcriptions, and imagine like *Naaman-Syrus*, their *own Rivers* as powerfull to heal their Lepryes, as the Prieſts *Jordan*; or elſe diſlike them as too corroſive and bitter, and thereupon grow angry and diſcontented with the Phyſician. *A people impatient of the cure and healing*, as *Origen* once complained, *are incenſed againſt him that would heal them*: whatſoever may be the cauſe, this way of healing is ſo little thought on, *as if there were no balme in Gilead, and no Phyſician there, that the health of the daughter of my people may be recovered.*

Vidi Medicum quendam ut eras ſub tali arbore, ponentem quinque flores in vulnere, undè continuò ſanatus es. Spec. Exemplor. diſt. 8. Sect. 4.

Curæ impatiens populus & medelæ, in perniciem Medentis exarſit. Orig. hom. 1. in Pſal. 37. Jer. 8. 22.

The fifth and laſt motive to confeſs unto the Prieſt is for adviſe and comfort, inſomuch as the weightieſt affaires ſtand moſt in need of counſell, and comfort is not more welcome than to a wounded ſpirit; this our Church willeth, *Let him open his grief to me, or ſome other learned and diſcreet Miniſter, that he may receive ſuch Ghoſtly counſel, advice and comfort, as his conſcience may be relieved. Hear counſel* (ſaith the wiſe man) *and receive inſtruction, that thou mayeſt be wiſe in thy latter end*: as if he ſhould ſay, wiſdome is augmented in the nurſery of counſell,

V.

The Prieſt a counſellor and comforter. Book of Common-Prayer, at the Communion. Prov. 19. 20.

ſell and inſtruction. Now in the caſe of ſin there cannot be greater danger, nor greater happineſs than to decline the ſtroke; diſcreet counſel therefore that tends to that end is much to be priſed. Thine own heart is deceitful, and oftimes conceals the ſin, or elſe diminiſheth the guilt, or excuſeth the offence. And if thou gain a ſight of thy ſin, very ſeldom ſhall thy contrition be truly poiſed; either thy ſorrow ſwallowing up thy ſelf, or elſe thy ſin ſwallowing up thy ſorrow: ſure it is not the leaſt art ſo to order *contrition* aright, that it may ariſe upon juſt cauſe, be moderated with fitting diſcretion, and directed to ſuch ends, that it may prove a godly ſorrow, and ſuch which accompanieth ſalvation. Again, it is not the leaſt of a ſinners unhappineſs the loſs of God and his favour; now to recover the ſame, what counſel can be thought ſuperfluous? if the favour of a great man be loſt, how much means, how many friends, and how great adviſe ſhould be uſed to gain him back? And when his favour is obtained, what ſtudy and diligence ſhall be practiſed in the continuance thereof? when a Penitent hath hit upon a right contrition, hath hopes and comfort of the return of Gods favour, he cannot be ignorant of his own frailty, and therefore needeth directions as much in way of remedy againſt relapſe, as in way of Phyſick for recovery. Lay all theſe together, the deceitfulneſs of thine own heart, and of ſin, the danger of contrition leſt it prove not ſincere; the great peril in the loſs of Gods favour, and the difficulty in the recovery thereof; the proclivenes of mans nature to plunge into former ſins; and tell me if there be not need of more heads than a ſinners own in this caſe of contrition and reconciliation. We read in the baſtard-epiſtles of *Clemens* this conſtitution, which is there fathered upon *Peter*, *that if envy, or infidelity, or any other evil did ſecretly creep into any mans heart, he who had care of his own ſoul, ſhould not be aſhamed to confeſs thoſe things unto him who had the overſight of him; that by Gods word and wholeſome counſel he might be cured by him.* This conſtitution ſure is *Apoſtolical*, though the Epiſtles be not; for better adviſe cannot be preſcri-

Quod ſi forte alicujus cor, vel livor, vel infidelitas, vel aliquod malum latenter irrepſerit, non erubeſcat qui animæ ſuæ curam gerit, confiteri hæc huic qui præeſt, ut ab ipſo per verbum Dei & ſalubre conſilium curetur. Clem. Ep. 1. ad Jacob. fr. Domini.

bed

bed in the case of sin than how to repent thereof, and prevent it. In ancient times the Priests advice was held so necessary, that *penitential laws* were enacted, and *Canons* ordained, the better to enable him for direction, wherein *the time and manner of Repentance is set down for sins in particular:* for the observing of which, the Laicks were to be advised by the Priests; hence the *Imperial laws* commanded Priests to be well versed and seen in the *Penitential Book*. *Theodulphus* Bishop of *Orleance* stated confession to be therefore necessary, *that wholesome counsel being received from Priests, we may through the saving observations of penance, and mutual prayers, wash out the spots of sins.* Such laws with us in *England* were ordained by *Theodore* sometimes Arch-Bishop of *Canturbury*, to inform the Priests to become able *Penitentiaries*. From whence *Beatus Rhenanus* concludeth in this sort; *Thou seest therefore how necessary it is to use the counsel of the Priest, in as much as the laws instituted for penance might be fulfilled, which were not so well known unto the Laity.*

Certas Pœnitentiæ leges condere, quibus & tempus & modus singulis peccatis expiandis præstitueretur (Canones Pœnitentiales vocant) quibus ut fieret satis, opus erat sacerdotem in consilium adhiberi, præsertim à laicis.

Severè jubant in legibus suis, ut Sacerdotes Pœnitentialem Librum benè calleant, — ut accepto ab eis salutari consilio, saluberrimis pœnitentiæ observationibus, seu mutuis orationibus peccatorum maculas diluamus.

Vides igitur necessarium fuisse Sacerdotis uti consilio, quatenus institutis Pœnitentiæ legibus fieret satis, quæ laicis non perinde cognitæ erant. B. Rhen. præf. ad Tertul. de Pœnit.

For Consolation, wherein not the least part of the Priests counsel consisteth. A Priest *must fit his words upon the wheel, that they may be as apples of gold in pitchers of silver.* Cordial Physick being necessary for some patients. His care must be, *not to quench the smoking flax, nor to break the bruised reed*; often imitating his Masters words, which were to languishing souls, *Confide fili, son be of good cheer, thy sins are forgiven thee:* that *High Priest* was sent *to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised, and to proclaim the year of Jubilee, or acceptable year of the Lord.* And the Priests of his order have the same errand. *God makes no exception of any offence, that pardoneth all sins.* Great incouragements then

Prov. 25. 11.

Luke 4. 18, 19.

Deus crimen nullum excepit qui peccata donavit omnia. Ambr.

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to come unto the Priest, if you respect the power of absolution no small benefit, the careful love of a *Father*, no mean affection; the wholesome receipts of a *Physician*, no little profit; the sound advise and welcome consolation of a Counseller, no small happiness: what should bar thee from making use of these no *Punctilio's* or mean furtherances of thy souls good? And *in pio Sacerdote hæc insunt omnia*: All these graces are lodged in the bosome of a good and indulgent Priest; *for we do not* (saith Ambrose) *make our selves merry upon the hearing of other mens sins, but we bewail them rather, and that not without just cause; for he that rejoyceth at another mans fall, rejoyceth that the Devil hath got the day and victory.*

Non ergo gaudeamus super alicujus peccatum, sed magis lugeamus. — nec immeritò, quoniam qui lapsu alieno gaudet, Diaboli gaudet victoria. Ambr. lib. 2. de Pœn. cap. 8.

Confessor Ordinary is he that hath cure of souls.

To a Minister thus qualified address thy self; I hear thee say that thou wouldst gladly do so, but canst not meet with one of a thousand adorned with these properties. (My good friend) let not the supposed scarcity of virtuous Priests retard thee from thy duty, lest this pretence seem not a real truth, but a Diabolical fancy and supposition; for the Devil knoweth all wayes to the wood, and when he feels thy heart well disposed to confession, will cast into thy head distasts of the *Confessors*, that out of some dislike unto the persons, the act of their Ministery might be neglected, and thy soul remain a captive under durance of the same bonds still. Do herein as thou wouldst do with thy *Lawyer* and *Physician*; for although the professors in those faculties are not universally, nor perhaps usually of the honestest sort of men, yet a *Lawyer* thou must retain, and a *Physician* thou wilt resort unto, in hope to light on learned and honest men (as either profession yieldeth store of Reverend and learned personages) where then so much chaff is mingled with corn, the use of *Law* and *Physick* must not be left off, onely thou art to fan the persons, and be more circumspect in thy choice. Besides, the *power* and *efficacy* of the *keys* depends not upon the dignity of the Priests Person, for an evil man may be a good Minister; yet a clean Cook is preferred before a sloven in dressing of meats. The *Arabians* have a Proverb,

لَا تَكْشِفْ سِرَّكَ لِلْقُرُودِ أَعْنِي
لَا تَكْشِفْ سِرَّكَ لِلْمُسْتَهْزِئِينَ
كِتَابُ الْأَمْثَالِ

A *Joſ. Scalig. & Tho. Erpenio.* Edit. XXXVI. pag. 30.

Proverb, *Open not thy ſecret unto Apes; that is, detect not thy ſecrets unto ſcorners*; for as Apes are *mimical* imitators of mens actions, ſo do skorners uſually act and repreſent their words and geſture whom they would lay open to deriſion; from Prieſts of this nature ſet a lock upon thy lips; and chuſe with care thy Miniſter, and make uſe of his Miniſtery with Conſcience. It was one of *Diogenes* his *Apothegmes, Who upon the view of Philoſophers and Phyſicians, amongſt other men, was wont to ſay that amongſt all living creatures a man ſhould be beſt adviſed of theſe two.* Our choiceſt treaſures we uſually commit to our choiceſt friend. And what Jewel more precious than the ſoul of man? and what thing more neceſſary than the ſalvation thereof? *Make good proof* (ſaith Origen) *of thy Phyſician, to whom thou oughteſt to expoſe the cauſe of thy languiſhing. Be very circumſpect to whom thou art to confeſs thy ſin, that he know how to be weak with thoſe that are weak, to weep with thoſe that weep, and can well skill of condoling and compaſſion; So at length if he ſhall preſcribe any thing that hath ſhewed himſelf a learned Phyſician and a gentle, the counſel he ſhall give thee imbrace and follow it.* He therefore that mindeth his ſouls good, muſt conſider that much reſteth in the choice of a skilful Phyſician, but much more in the pains that muſt be taken by the Patient himſelf. Therefore our Church confines not a pariſhioner, but gives him leave to come unto his own *Miniſter*, or ſome other that is diſcreet and learned; ſo that if diſcretion, or learning, or both reſide not in thine own *Miniſter*, thou

Il avoit de couſtome de dire, quand il voyoit des Medecines, & Philoſophées entres les hommes; que de tous les animaux l'homme eſtoit le plus adviſé. Thever des illuſt. hommes liv. 2. chap. 6. v'é de *Diogenes.*

Tantummodo circumſpice diligentiùs cui debeas confiteri peccatum tuum; proba priùs medicum cui debeas cauſam languoris exponere, qui ſciat infirmari cum infirmante, flere cum flente, qui condolendi & compatiendi noverit diſciplinam, ut ità demùm ſi quid ille dixerit, qui ſe priùs & eruditum Medicum oſtenderit & miſericordem, ſi quid conſilii dederit facias & ſequaris. Orig hom. 2. in Pſ. 37.

Aliud eſt favore vel odio proprium Sacerdotem contemnere, quod Canones vetant; aliud cavere cum vitare, quod Urbanus *monet.* Lomb. l. 4. diſt. 21. Sect. *Caveat autem.*

art at liberty for ſome other: But let thy Conſcience bear thee witneſs that thou forſakeſt him onely for defect of theſe, and for no other ſiniſter reſpect, leſt this liberty be unto thee an occaſion of ſinning; and thou forſaking thy ſhepherd, prove but a wandering ſheap. The Church of *Rome* is too much in the other extreme, not onely cenſuring thoſe that reſort to other Prieſts, but making their cenſures void alſo. *He that ſhall wittingly addreſs himſelf unto a ſtrange Prieſt, and that hath no power over him, is not abſolved, becauſe ſuch an one puts a bar to abſolution, by tranſgreſſing the precepts of the Church,* (ſaith Tapper.) Yea, and more than that; *he that ſhall miſtake through ignorance a ſtrange Prieſt for his own, his negligent ignorance ſhall not excuſe; nor ſhall he partake of abſolution:* A rigid aſſertion. Saint *Paul obtained mercy at Gods hands becauſe he did it ignorantly*; but no mercy may be obtained at the *Prieſts* hands, though the *Penitent* do it *ignorantly* alſo. And this the *School men* ſay is for want of a *ſubject matter* for the power of abſolution to work on. *The Prieſt at his admiſſion into holy Orders*, ſaith Scotus, *receiveth the active power to judge, but not the paſſive, or matter whereupon he is to ſit; for it is neceſſary that there ſhould be ſome ſubject to his juriſdiction, not onely for the right uſe, but for the uſe it ſelf of abſolution; for ſentence given by a Judge that hath no authority is a meer nullity.* And what is this but a net and ſnare for troubled minds; for may it not be ſuſpected, whether this Prieſt be thine own Confeſſor, eſpecially when he is landed from beyond the Seas, and here moveth in no certain orb? Our Engliſh *Romaniſts* may do well to conſider, whether their Prieſts without a faculty from *Rome* can hear confeſſions, and abſolve in *England*; and whether every errant Prieſt is ſo furniſhed, that comes unto them in that name? there will lie (I fear) againſt many of them *exceptionem fori*. A key indeed

Qui ſcienter alienum accedit Sacerdotem, & non habentem poteſtatem ſuper eum, non abſolvitur, quia talis ponit abſolutioni obicem per prævaricationem præcepti eccleſiaſtici — immo bona fide accedenti alienum Sacerdotem negligenter, ignorantia non excuſat, nec talis percipit abſolutionis fructum. Ru. Tapper. Art. 5. p. 85.

Habet Sacerdos ex ordine poteſtatem activam judicandi, ſed non paſſivam, ſive materiam; ſed oportet aliquem ſubditum ſibi dari, in quo habeat juriſdictionem, non ſolum ad hoc, ut vitè abſolvat, ſed ut ſimpliciter abſolvat. Quia ſententia à non ſuo judice lata, eſt nulla. Scotus lib. 4. diſt. 19.

deed you have Sir Prieſt, but it will not fit this lock; becauſe it belongs not to your ware-houſe; I am no ſheep of your paſture. Again, if the *material* part of this juriſdiction be not Divine, but Eccleſiaſtical, (as Diviſions of Dioceſſes and Pariſhes are) how can the form and power thereof be divine? and if the faculty to abſolve conferred upon a Prieſt be a Divine right, how can any Eccleſiaſtical Ordinance fruſtrate the ſame? God indeed is the God of Order, and there are ſeveral flocks depending upon each Paſtor; and as *Ordination* doth *enable*, ſo *inſtitution* into ſeveral charges doth *enact* our *Miniſtery*; and 'tis very fit that none ought to put his ſickle into another mans harveſt: But if a Prieſt Baptize in my Brothers Pariſh, and that Baptiſme is good; if I celebrate the holy *Euchariſt*, and that conſecration is Sacred: Why if I abſolve upon Confeſſion, ſhould that abſolution be invalid? But σοχασμὸς ἅλις. Now as we grant a liberty to a Pariſhioner to wave his own Paſtor, ſo great care muſt be had that this prove not a licenciouſneſs. Thy Pariſh-prieſt is thine ordinary Confeſſor, to whom the care of thy ſoul is committed, and ordinary means muſt be uſed, except in extraordinary caſes. The caſe therefore of thy ſoul is not uſual, or thy Miniſter is not regular, when addreſſes muſt be unto another; and in ſuch events thou a Pariſhioner art not thine own judge. *Canus* queſtioneth whether the *Pope* himſelf can enable any *Laick* with this freedom, to chuſe what Ghoſtly Father himſelf pleaſeth: and concludeth, that his Holineſs would be ridiculous, yea impious, in relinquiſhing the examination and election of a fit *Confeſſor* to a popular perſon. Thou wilt ſay, who ſhall judge betwixt the Pariſhioner and his Prieſt? ſurely who, but the ſuperiour *Dioceſan*, the *Biſhop*, who is ſet over them both? and he upon the hearing of thy reaſons, may receive thy confeſſion himſelf, or licenſe thee for ſome one whom he ſhall judge a fit Confeſſor for thee. *The election of a diſcreet Prieſt is not committed unto us.* (ſaith Aquinas) *to be made at our pleaſure, but by the leave of a ſuperiour, in caſe our own Prieſt is not ſo fit to grant a wholeſome remedy for ſin.* For who can make better proviſion

Ridiculus eſſet, immo nefarius ſummus Pontifex, ſi examen & probationem idonei Confeſſoris relinqueret arbitrio cujuſlibet popularis. Canus Relect. de Pœn. part. 6. pag. 952.

Electio diſcreti ſacerdotis non eſt nobis commiſſa, ut noſtro arbitrio faciendi, ſed de licentia ſuperioris, ſi fortè proprius Sacerdos eſſet minùs idoneus ad apponendum peccato ſalutare remedium. Aquin. diſt. 17. Qu. 3. art. 3.

for thee than a Father of great experience and learning? and who more ready to pleasure thee than such a grave personage that hath the chief charge of thy soul, and is thine ordinary Pastor and Governour? But I shall rest no longer upon this subject; not doubting but if this Pastoral collation between the *Minister* and his *flock* were revived, our *Reverend Overseers* would have an eye upon all such inconvenience. I wind it up with *Canus*; It may well stand with Christian reason to ordain two Canons, the one that none might confess but to his own parish Priest; and the other, that none might be made Priest, or admitted to receive either cure of souls or Confessions, without due examination; the due observance whereof would cut off many quarrels and exceptions.

Alterum, ne quis alieno Sacerdoti confiteatur; alterum ne quis Sacerdos non examinatus confessiones audiat. Canus Rel. part. 6. pag. 952.

CHAP.

CHAP. X.

The Contents.

Many Poſitive *precepts without* fixed *times. The* practique *for times and ſeaſons left to the* Churches *arbitration.* Times neceſſary *for Confeſſion. When particular* perſons *& conſciences are* perplexed. *Times* convenient *for all Chriſtians*; 1. *When* viſited *with* deſperate *diſeaſes.* 2. *Upon the undertaking of* ſolemn *actions and exploits accompanied with* danger, *and needing* ſpecial help *from God.* 3. *Upon the* receiving *of the Bleſſed* Euchariſt; *before which Confeſſion to the Prieſt is alwayes* convenient, *and ſometimes* neceſſary, *and the* negle& *thereof in ſome caſes* damnable.

WE ſhall proceed from the duty it ſelf to the *time* for the performance thereof; it is true of all poſitive precepts that they bind *ſemper, ſed non ad ſemper*, are always in force, but not always to be uſed. And as that devout Chriſtian, which beſide the frequenting of publick prayers, hath his daily addreſſes in private unto God, opening his heart with the day, and ſhutting the ſame upon his knees, may be ſaid to *pray continually*: So that penitent which maketh his confeſſion as often as a diſtreſſed Conſcience ſhall ſuggeſt, & applies himſelf to the uſe of this ſalve ſo often as the nature of his wounds ſhall require, may be ſaid to make continual uſe of Gods ordinance, and ſhall feel in his heart the effect and content thereof. The word of God is repleniſhed with

holy

Præceptis inſtituitur vita contra peccatum, remediis reſtituitur poſt peccatum innocentiæ; infelix ille qui præceptum contempſit & remedium. Bern.

holy precepts, to *avoid* ſin, and holy *remedies* to *heal* us of ſin; and that ſinners condition is onely formidable, that *contemnes* both the *precepts* and the *remedies*. Firſt, obey Gods command in abſtaining from ſin, and if that be broken, frequent the remedies (whereof Confeſſion is one) to free thee from the guilt of ſin. *The Whole need not the Phyſician*, and would God we had no ſins to confeſs; a felicity indeed much to be wiſhed; but if thou haſt ſinned, the next felicity unto that is the grace of Contrition and Confeſſion, which I ſay is ever to be uſed upon urgent occaſion. For in the practick of Chriſtian Religion, there are many precepts, of piety, of faſting, almes-deeds, &c. which are not fixed unto ſtationary times, but are left to the diſcretion of the *Church*, and by her appointment fitted unto times and ſeaſons. Our Church commandeth each pariſhioner to receive the Euchariſt three times a year, whereof Eaſter to be one; yet confines not a Communicant to theſe times onely, but that he may enjoy the bleſſed uſe thereof at other times alſo, as his devotion and the opportunity of the Sacrament ſerve. *Chriſt hath ſo left the precepts of communicating and confeſſing, that it cannot be determined from divine law onely, at what time they bind us in the uſe thereof.* I can reſolve that a wounded man ſhould have recourſe unto a *Chirurgion*, and the greater danger is therein, the greater muſt be his ſpeed and neceſſity for a ſalve; but cannot prognoſticate at what time he ſhall be wounded: to repent of ſin is *neceſſary*, to confeſs that ſin, at leaſt *convenient* but to ſin it ſelf *contingent*, falling out at *no certaine* time, though at *all* times; how then can that be regulated to times, that is in it *ſelf*, and in the *event* ſo irregular? There is a late * *Council* that enjoyns Confeſſion once a year, that is to ſay, the *Gloſſers* thereof once a year at the leaſt, but the oftner the better, if occaſion be; not that any ſhould defer to the end of the year, but that none ſhould go beyond the year. Yet *Divines* well adviſing upon the point, have preſcribed three ſolemn times for the uſe thereof; and amongſt them ſome are peremptory, that thoſe prefixed times without great offence may not be omitted.

Sic præcepta de ſumenda euchariſtia & confeſſione reliquit Chriſtus, nec revera poteſt determinari ex ſolo divino jure, quo tempore hæc præcepta nos obligent. Canus Relec. de pœn. part. 6. p. 957.

* Lateran. ſub Innocentio III. *Imponit neceſſitatem non differendi confeſſionem ultra annum, non autem dat licentiam differendi.* Bonavent.

mitted. Others hold them not binding, but advising and counselling all Christians to practice confession at those times appointed. They follow;

I. At the time of Death.

The first is when death seemeth by the weakness of the body, and violence of the disease to be at hand; then the advice of the Prophet to *Ezechias* is very seasonable, to set the house of our souls in order, when we must die and not live. The sick person is directed by our Church, *to make a special confession, if he feel his conscience troubled with any weighty matter; after which Confession the Priest shall absolve him*, in a special form immediately following: Here *Canus* distinguisheth betwixt the *peril* and the *point* of death. They are then said to be *in the peril of death, who are in such actions or passions as are usually accompanied with death*; as battles in Warre, and tempests at Sea, and grievous diseases: and *the point of death is where that fatal stroke certainly ensueth*, as at the time of the execution of Malefactors, or when a man laboureth of such a disease which is regularly past recovery. I dare not by any nice distinction remove Confession from the *peril* to the *point* of death; but would advise any of my charge to make use thereof, not onely in the *point*, but the *peril* of death also, as their hearts shall serve them; for the fruit of devotion is never out of season.

Rubrick at the visitation of the sick.

Non idem esse periculum mortis, & articuli mortis; est periculum mortis in his duntaxat unde mors frequenter solet accidere; & articulos mortis, cum regulariter certa mors est, aut à morbo, vel vulnere, aut ab exteriore vi. Relect. de pœnit. part. 6.

II. Upon atchievements and undertakings full of hazard and danger.

The second time upon the undertaking of any solemn action or exploit joyned with certain danger, and where the divine assistance and blessing seemeth more specially to be required. As when a people or Nation humble themselves by fasting for the removal of some judgment, or the diverting of some imminent danger; that act of humiliation cannot but be more auspicious, if the people call to mind that Gods hand is heavy upon them for sins, and that every man would suspect himself to be the *Achan* for whose transgression *Israel* is put to flight; and then by confessing his sin to his Minister, implore his aid and advice upon the same, I am confident our religious fast would be more pleasing unto God, and his favour more easily compassed. So when we are to bid Battle unto our enemies, considering

considering that it is not our shield nor spear that can save us. I am perswaded that no souldiers can be more valiant and better armed than those that are prepared with confession, and have made their peace with God. We read in the history of our own Nation, how in the time of *Henry* the V. that victorious Prince, when the Pride and strength of *France* was discomfited by an handful of men, and those shrewdly weakned with penury and a tedious march, at the Battle of *Agincourt*; *The English Host the night before was occupied in Prayer and Confession; and that the King then present caused the Bishops and other spiritual men to give unto them general absolution.* And what courage his men shewed, and what a Blessing came from God, that happy victory was a glorious testimony.

Fabians Chronicle in *Henry* V. *Anno Regni* 3. *& Christi* 1416. *Octob.* 25.

III. The third is upon the receiving of the holy Sacrament; wherein though we are not so forward as they are that make the omission thereof damnable in a Communicant, though otherwise well disposed; but affirm with Saint *Paul*, that *A man may examine himself and so eat*; And Saint *Chrysostome*, *Let every man examine himself, and then let him come; he doth not bid one man examine another, but every one himself, making the judgment private, and the trial without witnesses*; And *Theophylact*, *I set not a Judge over thee, but make thee thine own Judge*: yet for all that, the same Father maketh the Priest a special Overseer in admitting of Communicants to the Lords Table; *for* (saith he) *as at the Olympick games the Herald there made proclamation that none of the Pretendants that were servile, theeves, or of ill manners, should enter into the lists, or contend in that Agon: So the Priest before the Communion calling upon the Saints to enter, by that voice trieth diligently, and looketh into*

Δοκιμαζέτω ἑαυτὸν ἕκαστος, καὶ τότε προσίτω, καὶ οὐχ ἕτερος ἑτέρῳ κελεύει δοκιμάζειν, ἀλλ' αὐτὸν ἑαυτὸν, ἀδημοσίευτον ποιῶν τὸ δικαστήριον, ἀμάρτυρον καὶ ἔλεγχον. *Chrys. in* 1 *Cor.* 11. *Ho.* 28.

οὐχ ἕτερον δικαστὴν ἐφιστῶ σοι, ἀλλ' ἑαυτὸν σαυτῷ. *Theoph. ibid.*

ἐν τοῖς Ὀλυμπιακοῖς ἀγῶσιν ἐκεῖ ἕστηκε ὁ κήρυξ βοῶν μέγα καὶ ὕψηλον, εἴ τίς τούτου καθηγορεῖ, λέγων μὴ δούλῳ ἐστὶ, μὴ κλέπτης, μὴ τρόπων πονηρῶν — διὰ τοῦτο καὶ ὁ ἱερεὺς ὑπηχεῖ τότε, τοὺς ἁγίους καλῶν καὶ διὰ τῆς φωνῆς ταύτης μωμοσκόπων ἅπαντας, ὥστε μὴ παρελθεῖν τινα ἀπαρέρητον. *Homil.* 17. *ad Heb. tom.* 4. *p.* 524.

into them, lest any should enter unprovided. Learned *Downes* for μωμοσκοπῶν sustituteth μιμνήσκων, but I suppose the first word may stand; for μωμοσκόποι amongst the Ethnicks, were the Priests which viewed the Sacrifices, and the *exta*, that were presented at the Altar, and upon that inspection made their predictions, οἱ τῶν ἱερείων μωμοσκόποι, as *Clemens Alexandrinus* styles them; or else shepherds, inquiring into the diseases of their flock in particular; intimating thereby, that the Priests under the Gospel did μωμοσκοπεῖν, by a previous examination view the bowels & cōscience of those that approched to the Table of the Lord. And our Church instructeth, that if upon this examination where God and the party about to receive are onely present; the Conscience remaineth unquiet, but further comfort and counsel is required; then let him make the Minister of his privy counsel also; his presence may do thee good, it cannot hurt thee. In my opinion then, in case where the conscience wrings, and that there may be great reason to fear the Judge may be prejudicate, and bribed with self-love in his own cause; the approbation of the Priest is alwayes convenient, and sometimes necessary; as the Communicant finds himself in case: and thus much briefly for the *time* of Confession.

μωμοσκοπεῖν *pastorum est, singularum ovium vitia explorantium. Quid si legamus* πάντας μιμνήσκων; *Notæ Donnai. tom* 8. *pag.* 589.

ἦσαν δὲ κἂν ταῖς τῶν θυσιῶν προσαγωγαῖς παρὰ τῷ νόμῳ, οἱ τῶν ἱερείων μωμοσκόποι. *Strom. l.* 4. *pag.* 380. *lin.* 2. *edit. Heynsii.*

CHAP. XI.

The Contents.

All convenient ſecrecy *apprimely requiſite in the* Confeſſary. *Suſpicion of* diſcovery *a great* enemy *to Confeſſion. Sins* already committed *with expreſſions of grief to be concealed. The* Schoolmen *bringing ſins* de futuro to be committed, *within the compaſs of the* ſeal. *The damnable doctrine of the* Jeſuites, *that* Treaſons *and* Conſpiracies *yet* Plotting *againſt Church or State, and confeſſed to the Prieſt, ought to be* ſhut up *in privacy. The odious* conſectaries *and* inconveniences *thereof.* Examples *of ſundry* Confeſſors *revealing* treaſons *detected in* confeſſion. *The preſervation of* Prince, Church *or* State *to be preferred before the* ſecrecy *of the* ſeal. *Sins opened in* Confeſſion, *the concealment whereof* complieth not *with the* Prieſts fidelity *to his* Prince *and* Countrey, *to be diſcovered.* Marriage *in the* Clergy *no prejudice to the* lawful ſecrecy *of the* ſeal, *eſpecially if the* penalty *of the old* Canons *againſt the* violaters *thereof ſhould be revived.*

THat which comes next under our conſideration is a neceſſary adjunct and condition, wherein the diſcretion of the Prieſt is much deſired, that is, that he be ἐχέμυθος, one that can lay his hand upon his mouth, ſeal up in all convenient ſecrecy the ſins that are muſtred up in Confeſſion, that they may never once ſee the light, but lie buried

buried in eternal ſilence. And truly this condition muſt be obſerved, elſe few will come to confeſſion upon the leaſt hint of publication. No man in his right ſenſes will lie naked in his Tent, and expoſe himſelf to the ſcornes of a ſcoffing *Canaan*; therefore the Prieſt may ſhut his ears, except his lips be cloſed; for few men would have their doings brought upon the ſtage: And if a courſe may be thought on to preſerve mens reputation, and yet this part of the Prieſtly function may be executed, I ſee no reaſon but the ſame may and ought to be preſerved. In the reprehenſion of one Brother that hath treſpaſſed upon another, Chriſt enjoyneth in the firſt place private monition of his fault between *them two alone, and ſo thou haſt gained thy brother*, and he hath not forfeited his reputation. *Chriſts will was, ſinners to be reproved in private,* (ſaith Theophylact) *leſt being openly rebuked, they may grow paſt ſhame.* The reprehenſion then muſt be privately carried to preſerve the offenders credit. Open reproof for the moſt part begetting either deſpair or impudence. If ſuch care muſt be had upon the redargution of a ſinner, then greater muſt be the reſpect of his good name, when he comes in as a *voluntier* upon his own confeſſion, accuſing himſelf upon hope of pardon. And 'tis very fit where God covereth the ſinnes in mercy, the Prieſt ſhould cover them in ſecrecy: for beſides the preſcript and light of nature, which willeth us to do as we would be done by, and we would be loth any ſecret of ours ſhould be divulged, whereby our credit might be queſtioned, and good name (which to all men is a precious odour) ſhould be defamed. Beſides, we repute the Betrayers and publiſhers of ſecrets, no better than betrayers of truſt, and faithleſs perſons; and not ſo onely, but falſe in their promiſe and word, whereby they ingaged themſelves to privacy. Now if theſe reaſons have force for keeping ſecret a matter of importance, which as a ſecret hath been commended unto us; and we paſ-

Matth. 18. 15.

ἰδίᾳ γὰρ θέλει πρῶτον τὺς ἁμαρτάνοντας ἐλεγχθῆναι, ἵνα μὴ ἐνώπιον πολλῶν ἐλεγχθέντες, ἀναιδίσωσι γένωνται. *Theoph. in Mat.* 18.

Celare peccatum de lege naturæ eleganter probat Scotus *quatuor rationibus*: 1. *ex ratione charitatis*: 2. *ex ratione fidelitatis*: 3. *ex ratione veritatis, & veracitatis*: 4. *ex ratione unitatis, & mutuæ utilitatis.* Biel, l. 4. diſt. 21. Qu. Unica.

ſed our words for the Concealment thereof. All theſe conditions ſhould ſwear the Prieſt to convenient privacy. For the Penitent comes to him of his own accord; acquainteth him with the ſtate of his ſoul, turnes the inſide of his conſcience outward, and reſorteth to him as Gods Deputy for comfort, for abſolution; and the Prieſt herein ſhould reſemble God whom he repreſents: amongſt the miracles of whoſe mercy Saint *Chryſoſtome* placeth the concealment of ſin confeſſed unto him, and the not upbraiding of a ſinner for the ſame, as well as the forgiveneſs it ſelf; his words are; *This is not onely wonderful that God forgiveth ſins, but that he doth not reveal them, nor lay them open, or make them manifeſt.* And how reſerved Saint *Ambroſe* was herein, appeareth in his Life written by *Paulinus*, who reporteth thus of him, *the cauſes of ſins which the penitents confeſſed, he ſpake of to none, but unto the Lord to whom he interceded for them.* He is unworthy ſure of the *Miniſtery* of the *keys*, ſo to wrong that grieved party, as to be unto him a further occaſion of ſorrow; he came to find grace in Gods eyes, and not to loſe his reputation in the ſight of men, and to make uſe of the Miniſterial key to unlooſe the bonds of ſin, and not to unlock the ſecrets of his heart in the open view. Let that Prieſt be branded for a *Doeg*, a *Judas*, and what not, that ſhall not keep this truſt that is committed unto him; that through his folly breaks off that ſpiritual commerce betwixt himſelf the *Paſtor*, and the ſheep of his paſture in the caſe of ſin, abſolution, direction, and conſolation; for take away the opinion of truſt and ſecrecy, and confeſſion will grow weak and languiſhing.

ὃ τοῦτο δεῖ θαυμαστὸν, ὅτι ἀφίησιν ἡμῖν τὰ ἁμαρτήματα, ἀλλ' ὅτι αὐτὰ οὐδὲ ἐκκαλύπτει, οὐδὲ ποιεῖ φανερὰ, οὐδὲ δῆλα. *Chryſ. Anδρ. καὶ To. 6. pag. 608. lin. 10.*

Cauſas Criminum quas [Pœnitentes] confitebantur, nulli niſi Domino ſoli, apud quem intercedebat, loquebatur. Paulin. in vit. Ambr.

The Prieſt then is conjur'd to ſecrecy; but whether in all caſes and ſins as may be brought before him is a great Queſtion. The *Canoniſts* reſtrain and confine this ſecrecy to ſuch ſins onely, as are detected *in foro pœnitentiali*, that is, to ſuch ſins as have already paſt, and for which ſignes of ſorrow appear in the Penitent; never extending the ſame to *future* ſins; for to cry *Peccavi*,

Peccavi, I have ſinned, may be the voice of a Penitent, but *Peccabo, I will ſin*, never: now where there is a reſolution to ſin, there with ſafety can lie no abſolution. Then if ſuch ſins are to be lock'd under ſecrecy which are confeſſed *in ordine ad claves*, with relation to abſolution and remiſſion; It will follow that *peccata committenda*, ſins purpoſed to be committed, and *in fieri* to be done, not *in facto* done already, although ſpoken of in confeſſion, are not ſo neceſſary to be conceal'd. *Panormitan* puts the caſe, *A certain man confeſſed unto the Prieſt, that he had a mind to kill* Sempronius, *or to do ſome other miſchief, and that he could not hold his hand. The Queſtion is, whether the Prieſt offendeth in revealing the ſame or no?* Innocentius *inſtanceth, and at length concludeth, that this ſin cannot be ſaid to be detected in a repentant way, as well becauſe the ſin confeſſed remaineth to be committed, and is not committed already; as alſo becauſe the ſinner had no contrition; wherefore the Prieſt ought (as warily as he may) to reveal the ſame, that the ſin may be prevented; for keep this alwayes in mind, that* ſin committed, *and* not to be committed *is commanded to be concealed in Penance.* And Frier *Angelo, when any one confeſſeth that he will do a miſchief, becauſe the ſame is not opened in the conſiſtory of Repentance, wherefore the Prieſt is not tied by virtue of that Sacrament to conceal the ſame; — but when it ſhall verge, and incline to the prejudice and danger, either of the whole Commonalty, or of any man in particular, then if the ſinner cannot be taken off, but that he will needs do it; I am of opinion without prejudice to any, that the Prieſt not onely may, but is tied to reveal the ſame to ſuch an one, as will further and not hinder the prevention of further miſchief.*

Quidam fuit confeſſus Sacerdoti, quòd intendebat interficere Sempronium, *vel aliud maleficium committere, & quòd non poterat abſtinere, Nunquid Sacerdos peccet revelando?* Innocentius *inſtat, & concludit, quod hoc peccatum non dicitur* detectum in pœnitentia, *tum quia peccatum eſt* committendum, *& non* commiſſum; *tum quia non habet* contritionem. *Undè Sacerdos debet (quantùm cautiùs poteſt) revelare, ut peccatum impediatur: & tenet hoc ſemper menti, quod peccatum* commiſſum, *& non* committendum *dicitur detegi in Pœnitentia.* Panorm. ſupra 5. de pœnit. & remiſſ. c. Omnis utriuſq. n. 24.

Quando quis confitetur ſe velle facere aliquod malum; quia iſtud non eſt dictum in pœnitentiali foro, *ut ideò propter rationem iſtius Sacramenti non tenetur celare, — ſed quando vergeret in periculum communitatis, vel alterius, tum ſi nullo modo ceſſaret talis, quin illud faciat, credo ſine præjudicio, quòd non ſolùm poteſt, immo tenetur revelare ei qui poteſt prodeſſe, & non obeſſe, ut malo obviatur.* Sum. Angel. v. Confe. ult. nu. 7.

miſchief. This *Canoniſt* maketh the *purpoſed evil* to be of two ſorts; 1. either when the damage may light upon the *ſinners own head alone*; 2. or which may redound to the prejudice and hurt of others: the former the Prieſt may reveal *if he pleaſe*, but the later he is *bound* to diſcover, for the croſſing, and averting thereof. And the firſt *School-man*, our Countrey-man *Alexander* of *Hales* thus; *A man may confeſs a ſin not preſent, but yet to come, and in purpoſe, as that he will commit fornication and not forbear. I ſay therefore that the Prieſt is not bound ſimply to conceal it; nor may he for any ſuch detection be juſtly condemned, as a violater of the ſeal of Confeſſion. Yet becauſe it may ſeem to have an outward ſhew of evil, and infamy may follow thereupon, for that cauſe I am thus minded, that although by law he is not tied to hide ſuch a confeſſion, yet he ſhould do well to conceal it for publick honeſties ſake, except ſome grievous inconvenience may like to enſue upon the ſame, then I believe that ſuch a Confeſſion ought not altogether to be ſilenced, nor yet openly to be publiſhed for dread of infamy, but cautelouſly and ſecretly to ſuch an one, that can make good uſe of the diſcovery*; wherein he would ſeem to be more circumſpect, and cautelous in the manner of the detection, than thoſe *Canoniſts*; whereas the following *School-men*, *Scotus* and *Biel* are ſo ſtrict upon the matter, that *purpoſed ſins, and not committed, come under the ſeal of ſecrecy alſo.* And again, *it is not lawful for a Prieſt in any caſe, come what will come, to reveal confeſſion whether the party confeſſing be Penitent or not, whether he confeſs ſins already committed, or which he hath a mind and reſolution to commit, whether it be a ſin in faith or in behaviour.*

Poteſt quis confiteri peccatum, non tamen ut præſens, ſed potius ut eſt in propoſito de futuro; *ut cum dicit ſe velle fornicari, & nolle deſiſtere: dico ergo quòd non tenetur celare ſimpliciter, nec ſi Sacerdos talem confeſſionem revelavet, poſſet condemnari tanquam violator* ſigilli confeſſionis: *tamen quia hoc ſpecies eſſet mali, & infamia ſequeretur, propter hoc credo, etſi* non tenetur de jure *talem confeſſionem occultare, debet tamen celare ratione publicæ honeſtatis*, niſi inconveniens aliquod grave ſequeretur, *tunc enim credo, quòd non eſſet talis confeſſio penitùs tacenda, nec tamen publicè revelanda propter periculum infamiæ, ſed cautè, & ſecretò alicui, qui poſſit & vellet prodeſſe innoteſcenda.* Alex. Halenſ. part. 4. Qu. 28. nu. 2. art. 2. in Reſp.

Non ſolùm peccata commiſſa, *ſed etiam* committenda *in confeſſione detecta ſunt tanquam ſecreta celanda.* Biel, l. 4. d. 21. Qu. 1. Concluſ. 3.

In nullo caſu licet Sacerdoti revelare confeſſionem, ſive confitens pœniteat, ſive non; ſive confiteatur peccata jam opere perpetrata, ſive perpetranda; ſive ſit peccatum in moribus, ſive in fide. Biel, ſup. reſp. ad dub. 2.

And

And the Modern Divines in the Roman Church are no way moderate herein, but ſo *Stoicall* and ſtiff for the *ſeal*, as let the ſin be what it will, whether paſt or to come, it skils not, whether the welfare of *Church* or *State* depend thereon 'tis not material. Heaven and Earth ſhall paſs away, rather than the ſeal of Confeſſion ſhall be opened. *A Ghoſtly Father*, (ſaith a late *Sorboniſt*, and preacher in the Court of *France*) *being in the place of God, hath no mouth to reveal what he knoweth in Confeſſion*; and for proof hereof he alleageth that of the Pſalmiſt, *They have mouthes but Speak not.* By his *words* ſetting him in the *place of God*, but by his *proof* making him an *Idol: the ſeal of confeſſion* (ſaith he) *is ſo important and religious, that it may not be violated for any thing in the world. And ſo great is the religion of the ſeal of confeſſion* (ſaith a Jeſuite) *that in no caſe, and for no end, yea though it were to protect the State from any great miſchief, be it Temporal or Spiritual, it may not be violated.* They are the words of *Eudæmon*, or rather *Cacodæmon Johannes*; and addeth withal, that this is a received principle amongſt men of his rank, with whom the keeping of this ſeal is preferred before the keeping of the Princes ſafety and State: Yea, a deep ſilence is herein required, that if our Lord *Jeſus Chriſt* ſhould again be converſant on earth, and *Judas* and the *Prieſts* conſpiracy to do again, and the ſame delivered under ſeal of Confeſſion, to *ſave* our *Saviours* life, it muſt not be detected, as our late *Dread Soveraign* hath obſerved from the writings of ſome of that *ſociety*. No marvel then at thoſe that teach the ſeal muſt not be broken *to ſave a Kings life, or City from ruine*, that will not break it to ſave the life of the *Son of God*. Could it

Car eſtant en la place de Dieu il n'a point de bouche pour reveler ce qu'il a entendu, Os habent & non loquentur. *Et le Sceau de la confeſſion eſt ſi important, & religieux, que pour rien du Monde, il ne peut eſtre violé.* P. Beſſ. Caeſme. Tom. 2. pag 736.

Tantum eſſe ſigilli confeſſionis religionem, ut in nulla caſu, propter nullum finem, etiam pro tuenda tota republica ab ingenti malo, temporali vel ſpirituali violare illud liceat. Eudæmon Joh. Apol. pro Garnet. p. 335.

Perpetuum ſilentium præſtare licet cum Regis *&* Reipublicæ *internecione conjunctum, vel certiſſimo Salvatoris noſtri interitu, ſi nobiſcum hic denuò verſaretur in terris.* Jacob. Rex. Medit. in Orat. Dom. p. 63.

Non debet manifeſtare quæ audivit in confeſſione — etiamſi aliquod grviſſimum malum non revelando immineret, ut occiſio Regis vel civitatis ruina. Armil. Au. 5. Confeſ. n. 5.

it ever be imagined that reaſonable men ſhould broach ſuch fearful paradoxes, prejudicial to Church & State, God and man, King and ſubject, making the office of Confeſſion the den, and cave of villanies and treaſon, and the *keys* of *heaven* the *keys* of *hell* to lock up ſulphurious treaſons, and to keep in that fire and brimſtome that it ſhould not break forth, except the *Prince* & *flower* of the kingdom be born up before it. The holy *Euchariſt* the ſeal of Grace is with ſuch Fiends the ſeal to fold up horrid treaſons, ſealing them up with the receiving of that Sacrament, & ſilencing their confeſſions with the pretended ſeal of another. Yea in ſome caſes the preſervation of this ſeal may prove of much detriment to the *Confeſſor* himſelf, as they put the caſe. Two men conſpire to draw their Prieſt into a wood, and there to murder him; as they are in the way one of the Conſpirators repenteth, and revealeth the ſame to him in confeſſion; what muſt he do in this caſe? not go back, for that were to break the ſeal, but proceed rather and die a Martyr, ſo ſealing this ſeal with his bloud. It cauſeth a neceſſary connivency and toleration of ſin: As if a man confeſs unto his Prieſt that he hath married in other Countreys two wives already, and in his pariſh intendeth the marriage of a third, the former yet living; the reſolution is, rather than to break the ſeal the Prieſt is to marry him and to give the Benediction. It is alſo a ſtop and bar to the proceedings of juſtice. If a Confeſſor be examined upon oath concerning a truth detected unto him in Confeſſion under the ſeal, he may ſafely forſwear it, that he knoweth nothing thereof; for that the ſame was made known unto him not in the perſon of man, but in the perſon of God; as the *Angel* in the *buſh* ſaid to *Moſes* in the perſon of God, *I am the God of thy father, &c.* But *Scotus* liketh not this evaſion, becauſe the *Confeſſor* ſpeaketh not in the perſon of God, but as a Miniſter of his put in authority under him; therefore he adviſeth him to flie in his anſwer to equivocations. And laſtly it may prove the * *School* and *nurſery* of treaſon. A Traytor may firſt feel his

Inconveniences attending the popiſh ſeal of confeſſion.

I.

II.

Debet plus timere Deum, & ſe offerre Martyrio, quàm tranſgredi Dei legem, & Eccleſiæ, revelando confeſſionem. Gabr. l. 4. d. 21. Q. 1. ad primum.

III.

IV.

Sacerdos non audit confeſsionem ex perſona Dei, ſed Miniſterialiter, *loqui autem ex* authoritate *alterius, & loqui in perſona ſua propria, ex commiſsione alterius.* Scotus.

V.

* *E Seminariis miſſi Sacerdotes —— ad inteſtinas ſeditiones* ſub Confeſſionis ſigillo *concitandas.* Cambd. Elizab. ad An. MDLXXX. p. 298.

his Confeſſor (let it be *F. Garnet*) with general notions if he be *fordable.* Another may crave his advice by way of *Conſultation*, what courſe may beſt be taken to promove the ſame, and in caſe it take effect, he may be queſtioned who ſhall ſucceed in the *Crown*; and becauſe theſe detections, conſultations, and queſtions were propoſed under the veil and ſhadow of Confeſſion, be ſure of the *Confeſſor*, his mouth is ſtitched up, not a word for a world, becauſe theſe things relate to confeſſion, & the ſeal and confeſſion would wax odious ſhould the ſeal be ripped up. But as a *Reverend Prelate* replied, *Take heed if it grow not more odious, if it cover and nouriſh in its boſome crimes ſo odious and pernicious.* And becauſe there may be ſecurity given on both ſides, the *Confeſſée* or Penitent *is obliged to keep cloſe what the Confeſſeur or Ghoſtly Father ſhall ſay or do at that time alſo*; ſo that in this *vault* Trayterous plots may be conferred upon, and banded to and fro without fear of any diſcovery; *O my ſoul come not thou into their ſecret, unto their aſſembly mine honour be not thou united.* Yet for all their cloſe dealings, ſometimes miſchief will come out, yea hath; when ſuch helliſh projects have come before loyal Prieſts, that have made more Conſcience of the ſafety of their *Anointed Soveraign* than of the ſecrecy of this *ſeal.* "A Gentleman in *Normandy* confeſſed unto a *Franciſcan*, how he had a purpoſe to have ſlain "King *Francis* the firſt, but that he repented thereof; the "*Frier* abſolved him, but kept not his counſel, revealing the "matter to the King, who commended it to the *Parliament* at "*Paris*, where the cauſe was heard, and the Traytor adjudged "to ſuffer pains of death; and the *Frier* not ſo much as "queſtioned for the breach of the ſeal. For the like offence, "and by the *Arreſt* of the ſame Court was the *Lord* of *Haulte*-"*ville* executed, who in the time of ſickneſs being like to die, "confeſſed the like purpoſe of murdering his Prince; he reco-"vering of his ſickneſs, and being accuſed of his Confeſſor, "had judgment to die for Treaſon. And not many years ſince "one *Peter Barriers* was tormented upon the wheel by the "judgment

Cave verò ne contrà odioſa magis fiat, ſi foveat in ſinu ſcelera talia tam & odioſa & perniciosa. Tortura Torti, pag. 292.

Non ſolùm Confeſſor *celare tenetur acta & dicta* Confitentis, *ſed etiam* Confitens *ad ipſum tenetur quantum ad acta & dicta Sacerdotis.* Gabr. l. 4. d. 21. Q. 1. Concl. 3.

Gen. 49. 6

Sundry Examples of conſpiracies confeſſed and detected. Bodin. de Repub. lib. 2. c. 5.

Hiſt. de Paris. pag. 305.

Hiſt. de Paris. pag. 144.

" judgment of the Lord *Steward* of the Kings houſhold, for " that at *Lyons* he had confeſſed unto a certain *Jacobine*, a re- " ſolution to deſtroy his Soveraign; the Confeſſor being not " able to take him off from his helliſh deſign, revealed the ſame " to the *Secretary* of State, whereupon the Traytor was appre- " hended and deſervedly executed. And at home a *Noble Hiſtorian* mentioneth, that when *Perkin Warbeck* had perſonated *Richard* Duke of *York* (ſmothered in his infancy) ſo at life as he could hardly be diſcerned from the Duke himſelf, and found many and great adherents. *Henry* the VII that prudent Prince, *being loſt in a wood of ſuſpicions, and not knowing whom to truſt, had intelligence with the Confeſſors and Chaplaines of great men.* Imagining that through thoſe *peeping holes* he might diſcern mens thoughts, and take the depth of their hearts, and ſound their affections; and as *Confeſſors* are too oft the *bars* to keep in, ſo they may ſometimes be the *keys* to unlock treacherous attempts. And ſuch was the fate and fall of a great *Peer* of this Land, *Edward Bowhon* Duke of *Buckingham*, where a *Monk* inſtilled and induced the Duke to the treaſon, and *John Delacourt* Prieſt, his Confeſſor was one that accuſed him, who by his *Peers* was found guilty, and had judgment by the Duke of *Norfolk*, then Lord high *Steward*, and for that offence loſt his head. And laſtly, *James Hamilton* Arch-Biſhop of Saint *Andrews* in *Scotland* was executed as acceſſary to the Parricide of the *King* of *Scots*, Grandfather to our late *Soveraign*, upon the accuſatiō of a Prieſt, who gave in evidence that ſome of the traytorous Parricides had in confeſſion detected ſo much unto him. For mine own part I confidently aver, there is no honeſt Prieſt in offences of this nature that concern the ſafety of the *ſacred Perſon* of his *Soveraign*, or the *State*, *that will give ſleep to his eyes, or ſlumber to his eye-lids*, till he ſhall have unfolded the ſame to the *Magiſtrate* next at hand. Yea *Garnet* himſelf arraigned for his treachery in this point, openly ſaid, *I willingly acknowledge ſuch laws as forbid treaſons to be concealed, to be juſt and wholeſome; for it is not fit that the ſafety of the Prince depend upon another mans conſcience*: and accordingly doth a *Frier* of their ſide conclude in certain Articles maintained in the *Univerſity of Paris*;

Lord Bacons hiſt. of King Henry 7. pag. 125.

Hall Chron. An. RR. *Henrici* 8. 13. He was executed *May* 17. 1522.

Ex judicio ſacrificî, quo hoc quondam ex Regicidis inter confitendum ſe audiviſſe affirmarat. Cambd. Eliz. ad An. Dom. 1571. pag. 192.

Action againſt *F. Garnet.* pag. 99.

Paris; *A Prieſt may diſcover that which he had notice of under the ſeal of ſecrecy, if that which he knoweth tend to the detriment of the Commonwealth, or to the deſtruction of the whole Commonalty.*

Poteſt quis id quod novit ſub ſigillo Secreti manifeſtare, ſi id quod novit vergit in detrimentum Reipublicæ, vel in perniciem totius communitatis. Jacob. Lup. tract. de Confeſ. Propoſ. 36.

Sins then or treacherous attempts againſt the dignity of the Crown, or State, or the fundamental laws thereof, as dangerous or deſtructive of the publick good, muſt be held in under no ſeal, and folded up in no ſecrecy, but brought into the light, that the danger may be averted, and the offender puniſhed, and all others warned to be faithful and obedient. For in juſt fears even divine poſitive laws loſe their hold and obligation, Religion commanding ſuch things which make *ad lucrum & cuſtodiam charitatis*, ſaith Saint *Bernard*, *for the gain and preſervation of charity*. But whatſoever and whenſoever they prove contrary unto charity and deſtructive thereof, *It is very juſt that ſuch ordinances, as were made for the good of charity, if they appear prejudicial to the ſame, ſhould be omitted, or intermitted, or for charities ſake altered into better*; as the Father prudently adviſeth. And what greater breach can there be of charity, than to rake up ſuch offences under ſilence, by the concealment whereof the King and State may be ſo highly impaired, and the juſt laws thereof not executed upon the Malefactors? Thou wilt ſay what muſt be done in theſe caſes where the ſinners conſcience is perplexed, and cannot be quieted without confeſſion and abſolution from a Prieſt, and confeſs he dare not for fear of detection? Indeed many are the reaſons that fight for the ſeal, but more that fight againſt it. And in caſes of this nature I ſay, what have I to do to judge theſe things that are without the law of charity and ſecrecy? and further ſay, how I could heartily wiſh them known, that the offenders may be made manifeſt and puniſhed, and the peace of the Realm ſecured. Although the *Caſuiſts* are generally concurrent in this, That ſuch ſins may be omitted in Confeſſion, as would either

Si contraria fortè charitati viſa fuerint, nonne juſtiſſimum eſſe liquet, ut quæ pro charitate inventa fuerunt, pro charitate verò ubi expedire videtur, vel omittantur, vel intermittantur, vel in aliud fortè commodius demutentur? Bern. tract. de diſpenſ. & præcepto.

ſcandalize the *Confeſſor*, *indanger* the *Penitent*, or defame a third perſon.

Setting aſide then ſins of this nature, I could very well approve of a fitting privacy in the carriage and exerciſe of this Miniſterial function, and wiſh thoſe *Canons* revived that puniſhed the betrayers and publiſhers thereof with deprivation and loſs of all ſpiritual preferments, and with incapability for attaining any future advancements. It will be here ſaid, How can any penitent ſecure himſelf of ſuch ſecrecy at the hands of the *Married Clergie?* As if the *relation* of a *husband* were not diſtinct from the *office* of a *Miniſter*; By the like reaſon exclude all married men from being *Privy Counſellors* to his *Majeſty*, or from being acquainted with any deſignes which require privacy. Yea a Prieſt by the ſame reaſon muſt be without a friend, as well as without a wife, for more ſecrets are unfolded upon terms of friendſhip than upon ties of Marriage. That condition of life, and Chriſtian liberty granted to our Clergy, is not yet beheld without envy and contradiction. *Although the Apoſtle* (ſaith *Clemens Alexandrinus*) *admit of marriage to be uſed by Prieſts and Deacons, as by Lay-men without offence*; where that Father is at the pains in learnedly anſwering the objections of the *old Heretick* and *new Papiſt* againſt the ſame; yet what vociferations are taken up and renewed in our dayes againſt Married Church-men, as exhauſting Eccleſiaſtical means upon their poſterity, and advancing their children to the fatteſt Benefices. I know not how far affection may tranſport ſome of them that way; but the ſame exception lies againſt the ſingle Clergy alſo, unleſs you ſuppoſe them all to be like *Melchiſedeck*, without Father, without Mother, without Kindred, and Ally, as well as without Wife and Pedegree. For amongſt the unmarried Clergy, do not mine eyes behold Nephews ſitting on the right hand, and Nieces on the left, in the moſt fertile preferments of their *Prelacy?* Such ſingle Prelates as earneſtly endeavouring the raiſing of the Collateral, as the other do of the direct line. But ἐπέχω, and turning my ſelf towards the followers

Pœna revelantis Confeſſionem, quod ultra peccatum mortale, debet detrudi in Monaſterium, & deponi. Sum. Angel. verb. Confeſſ. ult. nu. 19.

Marriage in the Clergie no obſtacle to the ſeal.

καὶ μὴν ἡ τῆς μιᾶς γυναικὸς ἀνδρὶ πάνυ ἐπιλέγεται [ὁ ἐπίσκοπος] κἂν πρεσβύτερος ᾖ, κἂν διάκονος, κἂν λαϊκὸς ἀνεπιλήπτως γάμῳ χρώμενος. *Cl. Alex. Strom. l. 3. p. 338.*

Cùm Factor Rerum privavit ſemine clerum, Ad Sathanæ *votum ſucceſſit turba Nepotum.*

followers of *Rome*, I ſay there is not leſs danger of publication by means of a *Prieſts Lemman*, than a Prieſts *Wife*; and am perſwaded that as *Greenwell* did open the *Powder-Treaſon* unto *Garnet* under a formal confeſſion, ſo that *Father* could not conceal this ſecrecy from his dear *daughter* Mrs *Anne Vaux*, *opening that ſecret to his own deſtruction*, (as a great * Statesman of the times charged upon him) *which he concealed for the ſafety of others*. The Letters betwixt him and his Miſtreſs import no leſs, than as if Mrs *Anne* had taken in writing the Confeſſion of a *Jeſuit* under *ſeal*. For let any of his Proctors anſwer me; Two onely knew of that ſecret, *Titius* and his *Mate*; the Penitent and the Ghoſtly Father. The ſinner, *viz. Greenwell* was gone and fled, and would not of all likelihood betray himſelf, now who elſe could reveal what was confeſſed but *Titius* himſelf, that is, *Father Garnet* or Mrs *Vaux*, who ſtept in and was intruſted with the ſame. But of theſe matters enough. I conclude this point, that if the peril of depoſition were in force, the married Prieſt would be well adviſed, how his *Dalilah* ſhould come ſo near as to endanger the polling off the hair of his livelihood, and ſuſtenance.

* Earl of *Saliſbury*.

CHAP.

CHAP. XII.

The Contents.

An Hiſtorical relation of the Canons and Conſtitutions *of the* Church *of* England *concerning* Confeſſion, *and the Practice thereof by ſome of the* chief Members *in the ſame.*

THus as God hath enabled me is my purpoſe brought well-nigh unto a Period, and I begin to ſee the end of my journey. Now foraſmuch as Confeſſion belongeth to the *practick* of Chriſtianity, & is not ſo much a matter of *faith* as *fact*, I held it not amiſs to make a brief collection of ſuch *Provincial Conſtitutions* and *National Laws*, as have been heretofore eſtabliſhed in this *Church* of *England*; together with ſuch obſervations and paſſages of ſtory, which mention the ſame to be practiſed by the *Heroes* and principal pillars of this kingdome; which I ſhall faithfully relate, and leave the cenſure to indifferent Readers.

* *Anno 668.* Theodorus. *Seculari & Eccleſiaſticâ Philoſophiâ præditus, Græcè & Latinè ſufficienter inſtructus, probus moribus.* Chron. Florentii Wigorn.

* The firſt man that took any order herein is ſaid to be *Theodorus*, by birth a *Greek*, born at *Tarſus* in *Cilicia*, and by place *Arch-Biſhop of Canturbury*, advanced to that See *An. Dom.* 668. and ſate in the ſame XXII years. *A man ſeen in the Greek and Latin tongues, well verſed in Secular and Eccleſiaſtical Philoſophy, and of good courage*, ſaith the *Monk* of *Worceſter*, exerciſing all the functions of an Arch-Prelate; 1. in erecting of Dioceſſes; 2. in conſecration of Biſhops; 3. in convocation of Synods; 4. and depoſition of Prelates. *The firſt in the rank of Arch-Biſhops that bore the ſwing thoroughout all Britany*, ſaith *Malmsburienſis*; which

1. At *Heortford*, &c.
2. *Putta* at *Rocheſter*,
3. At *Hethlege*, *Ethelward* hiſt. lib. 2. cap. 28.
4. *Winifrid* from *Lichfield*.

Primus omnium antiſtitum Cantuariæ vigorem Pontificalem exercuit in tota Britannia. Malmeſ. de geſt. Pontific. lib. 1. pag. 112. Edit. London.

which reaching to the North, was of that force as to ſtrike *Cedda* and *Wilfrida* from their *chairs*; *whom forasmuch as We can conjecture, he unjuſtly put down* (ſaith he likewiſe) and was ſo highly favoured at *Rome*, as *Wilfrides* appeal thither could not be heard. *The Pope reſolving to repeal none of Arch Biſhop* Theodores *acts, how ill ſoever they were made.* So that it ſeems in thoſe dayes kiſſing went by favour. This ſtirring *Prelate*, ſaith *Beda*, *Deſcribed in a marvellous diſcreet manner cenſures for offenders, that is to ſay, how many years they ought to repent for ſeveral ſins*; which is not that Capitular which *Ivo* and *Burchardus* have ſet down in their decrees, but another *Penitential* much different therefrom.

Injuſtè quantum noſtra habet conjectura ejecerat ---- cujus ſtatuta etſi perperàm acta enervare illa ſedes non omnino voluit. Malmeſbur. ſup à.

Theodorus *Archiepiſcopus peccantium judicia, quantis ſcilicet annis pro unoquoq; peccato quis pœnitere debeat, mirabili & diſcretâ ratione deſcribit.* Bed. in Chron.

Sir *Henry Spelman* that great ingroſſer of Antiquity, and faithful *Champion* of the *Churches Patrimony*, hath publiſhed the heads of that deſired *Penitential*; the *Original* whereof is extant among the precious *Archiva* of the Library of *Bennet College* in *Cambridge*. The Copy (as unwilling to be prolix to himſelf or his Reader) *He* purpoſely omitted; the 10, 11, and 14, chapters thereof promiſe by their titles to yield ſomething of this *ſubject* to ſuch ſtudents who have the deſire and opportunity to ſurvey that ancient Record. Whereof, as I am certified, an ancient Copy is to be ſeen in Sir *Robert Cottons* Treaſury; and my occaſions have not permitted me yet to gain a ſight thereof, otherwiſe in this place ſhould have ſtood ſo much as had been requiſite for this purpoſe; Inſtead whereof let my Reader be informed, that ſuch *Penances* for years, or moneths, &c. were not *ſatisfactions* to God for to appeaſe his wrath, and make him amends, (a piece of work which none could or hath performed but *Chriſt* alone) but rather ſatisfactions unto the Church, whereby the ſcandal was taken away, and the ſinner by ſtrict obſervation of the *diſcipline* rendred more pious. *He that truly repenteth*, ſaith Saint *Ambroſe*, *ought not onely to waſh away his ſins with tears, but amends*

Qui agit pœnitentiam non ſolùm diluere lachrymis debet peccatum ſuum, ſed etiam emendationibus factis operire & tegere delicta ſua-

peciora, ut non ei imputetur peccatum, ergo tegamus lapſus noſtros poſterioribus factis. Amb. l. 2. de Pœn. c. 5.

Satisfactio *duplex*; 1. Propitiatoria; *pro noſtris, & totius mundi peccatis*, Chriſtus *eſt*. 2. *Quam* Eccleſia exigit *à peccatoribus*; vindicta *eſt, quam ex præſcripto ſacerdotis velut ſpiritualis Medici de nobis ſumere debemus, commiſſis peccatis contraria facientes.* Grop. de Sacram. Pœnit. p. 107. Edit. Antw. 1556.

amends being made, to cover and hide his former defects, that his offences may not be imputed unto him; let us therefore cover our former faults with good deeds following. Sound is that diſtinction of *Groperus*; 1. *there is a* propitiatory *ſatisfaction, which is* Chriſt Jeſus, *for our ſins and the ſins of the whole world*; 2. *and there is another which the Church requireth of ſinners*; a Revenge, *which according to the preſcriptions of the Prieſt our ſpiritual Phyſician, we ought to take of our ſelves, by performance of holy actions diametrically oppoſite to the former iniquities*; whereby the ſinner is humbled, God is pleaſed, and the Church ſatisfied, and the dregs of ſins by the contrary acts of virtue defecated and cleanſed. Thus much for *Theodorus*.

Anno Dom. 740. *Egbert.*

(*b*) *Egbert* King of *Northumberland.*

(*c*) At *York.*

Egbert was the next who made *Ordinances* on this behalf. A man who by his birth as *Brother* to a (*b*) *King*, and by his office an (*c*) *Arch-Biſhop* might well be ſufficiently authorized for ſuch proceedings: A *Penitential* was by him preſcribed, highly eſteemed, and carefully preſerved amongſt the huge devaſtations of Religious houſes and Libraries, although time had like to have deprived him of the honour of ſuch a work, and given it to one whoſe learning and piety might render him ſuſpicious thereof; for placed it is at the end of *Venerable Bedes* works, under this Title, *Canones ad remedia Peccatorum*, are antidotes for ſinful and ſorrowful Patients, and the *Prieſt* as *Ghoſtly Phyſician* is taught well and ſeriouſly *to adviſe upon the ſex, age, condition, ſtate and perſon of each penitent, to diſtinguiſh exactly of ſeveral maladies, to enquire (all he may) into the heart and inward man, and accordingly to adminiſter, leſt in caſe he proceed conſufedly, the wounds in the ſoul by the Phyſicians folly prove more dangerous;*

Opus pœnitentiale in magno olim fuiſſe precio; & poſt veterum MSS. Codicum inſignē cladem, quæ Cœnobiorum ſubſequuta eſt cataclyſim, ſuperſunt hodie diverſa exemplaria ſplendidè quidem & antiquiſſimè exarata. Spelman. Concil. pag. 275.

Sacerdos Chriſti ſexum, ætatem, conditionem, ſtatum, perſonam cujuſq; pœnitentiam agere volentis, ipſum quoq; cor pœnitentis curioſè diſcernat, —— nè poſt ſtultum Medicum vulnera animarum ſiant peiora.

dangerous; for prevention whereof, there followeth a *catalogue* of ſins, and of ſuch penances as concern the ſame; holding an equal *analogie* between the *malady* and the *medicine*, the *ſin* and the *ſorrow*; And all this not to *expiate* or *ſatisfie* for what hath paſſed, but to *exclude* and *prevent* what may follow; *non pro remiſſione peccatorum, ſed pro remedio*, not for the *remiſſion* of ſin, but for *remedy* againſt ſin; for ſo much they are intituled *Excerpta Patrum, & remedia animarum, Receipts of the Fathers for the ſouls preſervative*: All which ſowre and ſharp potions preſcribed by the *Ancients* ſerve not to *juſtifie*, but *ſanctifie* real *converts*. For, the not *imputing*, the *remitting*, and *covering of ſin* appertain to the *righteouſneſs of faith*. Whereof cordial ſorrow, faſting and chaſtiſing of the body, almeſdeeds, &c. are the *fruits* of a good life, and *evidence* of juſtifying faith: Place then ſuch exerciſes of piety under ſanctification, and no incroachment will be upon the *ſolemn Sacrifice* of our *Redemption*. The like conſtruction charity may put upon all the ſubſequent teſtimonies. Theſe *Canons* were decreed about the year of grace 740. at which time *Egbert* poſſeſſed the Chair at *York*, and for that cauſe could not be publiſhed by *Bede*, dead four years before, as *Florentius Wigornienſis*, and the *Savilian Faſti* teſtifie.

Non omnibus una eademque libra penſandum eſt.

Pœnitentibus ata, lugentibus vera medicamenta ſalutis.

Pſal. 32. 1.

Beda *in magna devotione & tranquillitate ultimum è corpore ſpiritum efflavit*, Flor. Wigorn. ann. Dom. 735. Chron. pag. 271. Lond. an. 1592. *Faſti Regum & Epiſcoporum Angliæ ad finem Rerum Anglic. Scriptor. Lond. à Dom.* H. Savilio *editi.*

A *Council* celebrated at *Calchurch*, ſituated (as *Hollingſhed* will have it) in the *Mediterranean* Kingdome of this Iſland; King *Offa* then reigning, in the year of our Lord, 787. where a *Roman Legat* preſided, and where were aſſembled the Arch-BB. and BB. of both Provinces; inſomuch that the Noble Collector ſtyles it *Concilium Legatinum & Pan-Anglicum*. A *Convocation of all England*, where amongſt other Chapters and Conſtitutions, there is one *De converſione, pœnitentia, & confeſſione*; and for *Confeſſion*, thus: *If any perſon*

Gregorius Oſtienſ. Epiſcopus Præſidens, ponit Author Antiq. Britan. Eccleſiæ in Northumbria; Hollenſhedus verò rectiùs in regno Mercíorum.

Si quis autem (quod abſit) ſine pœnitentia, & confeſſione de hac luce diſceſſit, pro eo minimè orandum eſt.

(which God forbid) depart this life without repentance and confeſſion, that man is not to be prayed for: and not to pray for the Dead was in that age held as uncharitable, as with us to pray for the living is eſteemed charitable. And that *Confeſſion* there mentioned is the ſame made unto the *Prieſt*, the words immediately before ſpecifie, where we read, *According to the judgment of the Prieſt, and nature of the offence receive the Euchariſt, and bring forth fruit meet for repentance.*

Juxta judicium Sacerdotum, & modum cauſæ Euchariſtiam ſumite, & fructus dignos pœnitentiæ facite.

Inter Concilia Orbis Britan. &c. operâ & ſcrutinio V. C. Henrici Spelman Equ. Aurati, edita Lond. A. D. 1639.

A. D. 924. King *Athelſtane.*

King *Athelſtane*, who began his reign over all *England* by him reduced to a Monarchy, and Crowned at *Kingſton* by *Athelmus* Arch-Biſhop of *Canturbury*, in the year of grace 924. amongſt his and other laws of the *Saxon* Princes, collected by Mr *Lambard*, this is fifth that was enacted by him; *If any bring condemned deſire to confeſs himſelf unto the Prieſt, that all do earneſtly and diligently promote all the Laws of God, &c.* I have not ſeen the law in *Lambard* himſelf, (the Treatiſe being in few mens hands) where I ſuppoſe it is more at large, but rather as it is pointed unto, and the title rehearſed by Doctor *Bridges* in his defence of the Government, &c.

Book 16. pag. 1360.

Afterwards King *Alured* wearing the *Diadem* of this land, amongſt the *Eccleſiaſtical* laws by him ordained, and ratified by his Son and ſucceſſor King *Edward* and *Guthrune* the *Dane* Confederate with *Edward* in the government of *England*; in the fifth chapter is thus ordained; *If any Adulefactor guilty of death earneſtly require the ſpace and ſpeech of confeſſion or ſhrift, no man ſhall ever deny him.* This favour extended to perſons condemned to die, argues the uſe of Confeſſion commonly received, and the good conſtruction thereof, as redounding (in their opinion) to the comfort of ſuch miſerable offenders.

Gif deaþe ſcyldiȝ-man ſcniþe ȝyrnce ȝyrne ne ſorþyrne hym mannæſſe ȝ

Si quis rei capitalis damnatus ſua ingenuè Sacerdoti peccata confiteri cupiverit, id ei conceditur. Ita vertit Guil. Lambard, *ARXAION* fol. 53. Londini ex officina Joan. Daii, ann. 1568.

Many are the laws both *Eccleſiaſtical* and *Civil* enacted by King

King *Edgar*, A *Prince of pious, and prudent education, who curb'd the oppressors, subdued the Rebels, loved the just and humble, repaired the decayed Churches, and amply endowed them; erected Religious places and Convents, to the laud & honour of the great Creator: A person of huge discretion, humility and bounty; of much valour and skill in feats of arms, Royally protecting the Laws of his Kingdom with his* Militia; *his people framed in subjection unto his Nobles, and his Noble-men to the subjection of his sovereign commands, preserving his State in peace, and his just Laws in power*; such praises doth the Monk of *Worcester* heap upon him. Amongst his ȝehaðoðna or *Ordinances*, are extant *Canons*, towards the end whereof is an *Appendix* or *Post-script*, containing the total charge of Confession, and the mutual duties requisite in the *Penitent* and *Priest* who granteth audience, who is there styled ſcriſt ⁊ ȝaſtla læce, a *Shriver* and *Ghostly Physician*, and manna ſapla læce *the physician of mens souls*. The form of confession to be observed by the *penitent* the specifique enumeration of sins, the unfeigned sorrow at the rehearsal thereof, and the voluntary submission to the penance injoyned, are therein delineated. *Let the Repentant person address himself to his shrift right humbly, and say first, I believe in the Lord the Father most high, who weldeth all things, &c.* And after a brief recital of his faith, let him in a rufully-sighing mood, make his confession full devoutly to his Confesseur, and bowing down his head say, *I confess unto Almighty God, and to you my shriver and Ghostly Physician, all the sins which through the defilements of wicked spirits I have at any time committed, other in deed, other in thought, other with male, other with female,*

Rex decenter instructus passim improbos oppressit, rebelles redarguit, justos & modestos dilexit, destructas Dei Ecclesias renovavit, & dilatavit, ad laudem Creatoris summi monasteria constitui jussit — Erat itaq; vir discretus, mitis, humilis, benignus, liberalis, armipotens, jura Regni bellicâ potestate regaliter protegens, populum in obsequio principum, principes ad justitiam imperiorum formavit, leges rectas instituit, regno tranquillimo potitus est. Florent. Wigorn. Chron. p. 355, 356.

Ealle þa ſynna beſmitene þurðone ðæðbote ⁊

And cþeðe þonne mid neoþſiȝendum mode ⁊ eadmolice hiſ andætneſſa to hiſ ſcriſte onbuȝende ⁊

Confiteor Deo omnipotenti, & confessario meo, spirituali medico, omnia peccata quæ malorum spirituum inquinamento unquam perpetravi, sive in facto, sive in cogitatione, sive cum masculis, sive cum fœminis, aliáve creaturâ; sive secundum naturam, sive contra naturam.

male,

male, other with any kind of Creature, naturally or unnaturally; thence falling into a particular commemoration of such sins by name, as boyled upon his conscience, needing comfort and absolution. And through all that *Penitential* it is very remarkable (saith that Venerable Antiquary) *that among the several penances there mentioned, (and whereof there are store) there is no sending of the penitent to any Saint, no Pilgrimage injoyned to any Shrine, no news of any Indulgence, or Commutation for striking off penance by money; that age was not yet guilty of such deceits, or recent-Roman impostures.* This glorious King *Edgar* began his reign according to the *Savilian Fasti*, A. D. 959. and finished his reign and life, *A. D.* 974. Also these *Canons* and *Penitential* yet remain entire, in an old Saxon Copy and Language, within that famous Library of *Bennet* College in *Cambridge*.

Non est autem temerarium, quod hic in injungendis pœnitentiis nullum usquam ad imagines imperatur confugium, nulla ad Sanctos unquam provocatio, ne ad Virginem ipsam Beatissimam; nec probare videtur author precariam illam Magnatum pœnitentiam Romanâ (uti perhibent) sultam diligentiâ. Dn. H. Spelman Concil. p. 476.

Habentur Canones isti, & pœnitentiale idiotismo Saxonico vetustissimè scripta, in celebri Bibliotheca Collegii Corporis Christi Cantabrig. Dn. Spelman ubi suprà.

Circ. an. 1009. In a Synod held at *Ænham* under King *Ethelred*, the XX *Chapter* is for making of *Confession* and taking of *Penance*, thus; *Let each Christian man (as is suitable to his profession) have diligent care of his Christian state, and that he usually frequent shrift and confession; often entertaining Christian and wholesome conference with the Priest; and laying shame aside, confess his faults, and carefully practise such rules for amendment, as the Priest prescribeth.* The acts of this *Synod* both in the *Saxon* as also in the old *Latin* tongue, and both revised and published by that diligent and noble *Collector*.

Gÿme his Christen domes georne ⁊ gepunige gelomlice to scrift. ⁊ un for pandodlice his sinna gecÿde. ⁊ geornlice bete spa spa him man tæce. *pag.* 518.

Christiana quiq; colloquia frequentia & salubria cum Sacerdotibus crebrò exerceant; suáque sibi peccata inverecundè depromant, ac confiteantur, confessáque juxta Sacerdotis institutionem pœniteant atq; emendent. D. H. Spelman Conc. p. 528.

In a *Capitular* extant in *Saxon* and *Latin*, are contained many *Ecclesiastical Constitutions*, amongst which is *Confession* directed

directed unto God in the firſt place, humbly imploring for mercy, and to the *Prieſts* likewiſe, which ſo far availeth us as by means of the ſaving *counſel* we receive from them, and the obſervation of regular *penance*, our ſouls may be *fortified* againſt ſin, and our iniquities done away.

Deo andetnep þe þa mæſſe ppeoſtum doþ upa ſynna. þiſ Deo deþ to Gode þ on ſonzum ſpam him halpendum zeþeaþum. §. 30. *pag.* 605.

Likewiſe in *Paragraph* 31. *de peccatis in confeſſione enumerandis*, each particular offences are to be opened in confeſſion to the *Ghoſtly Father*, *whatſoever in word, deed, or thought have been committed* And the *Prieſt* who receiveth *Confeſſion* is commanded to *aid the Penitent*, *and to leſſon him ſo, that he conceal no known ſin at that inſtant, but make full diſcovery of all to his beſt remembrance.*

Confeſſio quam Sacerdotibus facimus, hoc nobis adminiculum adfert, qui accepto ab eis ſalutari conſilio ſaluberrimis pœnitentiæ obſervationibus, ſive minutiis (Leg. munimentis) peccatorum maculas diluimus.

Elie ſynne mon ſceal hiſ ſcriftte andettan. þapa þe he æfre zeffemete oðde on ſonde oðde on þeonce oðde on zeholtez

Confeſſiones dandæ ſunt de omnibus peccatis quæ ſive in opere, ſive in verbo, ſive in cogitatione perpetrantur. D. Spelm. ib p. 606.

These conſtitutions are found amongſt the *Archives* at *Bennet College*, as the ſame *worthy perſon* affirmeth, though *he* can give no certain account when they were eſtabliſhed.

Se ſcriftſ ſceal ahſian ze hyſlcer ſinzeſ ſone þe to him hiſ þeaffe ſyndiȝ. ⁊ hine læran þ he him nan ſinz nehele. *pag.* 607.

De loco & tempore quibus tribuenda ſunt hæc capitula, nihil adfero. H. S.

The next Item for Confeſſion is contained amongſt the laws of King *Canutus*, who began his reign, *A. D.* 1016. and died 1035. as Mr *Lambard* writeth, or one year later according to the *Savilian Faſti*. Or as *Fabian* will have it, he began his reign *A. D.* M. XIX. or two years ſooner according to *Florentius Wigornienſis*, and reigned XX years in great power and juſtice. He died at *Shaftsbury*, and lieth buried in the old Monaſtery at *Wincheſter*. Amongſt the Laws

A. D. 1010. K. Canutus.

Canut. regnare { cœpit, an. ſal. 1016. deſiit, hum. 1035.

Guil Lambard. Ἀρχαιον, *fo* 91.

Anno 1017. *Rex* Canutus *totius Angliæ ſuſcepit imperium.* Flor. Chron. p. 319.

Cnut *Rex cùm viginti annis regnaſſet, vivere deſtitit apud* Scaftesbirch. Hen. Hunt. p. 208. 2.

Laws of this King *Canutus*, or *Knute*, or rather of King *Edgars* Laws by him confirmed, and to be obſerved by all the *Engliſh* and *Danes* his ſubjects, theſe are found; *We adviſe that for all mortall ſins committed through diabolical ſuggeſtion, the counſel of the Ghoſtly Father be diligently obſerved.* Another proviſion there is alſo made for guilty perſons adjudged to die; *Let liberty be granted to them to confeſs their ſins to the Prieſt, they much deſiring the ſame*; and a pecuniary mulct impoſed on ſuch as ſhall croſs or hinder them the opportunity.

Cnutes æ 7 §. 23.

And þe læraþ — 7 bete ſpiþe geornne hu hiſ ſcriftes geheahte. ge ðe ðuruh deoflaſ ſcype on ſynna be ſealle 7 *Proſtat etiam apud D. H. Spelman. pag.* 550.

Gif deaþ ſcyldig man ſcriftes ſpræce geornne ne þyrne man hum æfre. *Limb.* Αγχαῖον. *fo.* 142. §. 41. *Si quis rei capitalis damnatus confeſſionem anxiè cupiverit, nemo illum unquam arceat.*

If a thief or any other perſon condemned unto death, deſire to confeſs and ſhrive himſelf, by no means let it be denied him; which whoſoever ſhall hinder, let him make ſatisfaction to the King, or purge himſelf. Again, *He that ſhall commit fornication with a woman, or (which is worſe) with a married wife, let him do penance according to the* Penitential book. Again, *from Eaſter unto Whitſontide let no man faſt, except it be injoyned him for* publick penance; wherein is mentioned, *publick penance*, and the *Penitential Book*, no queſtion the ſame with *Theodore's*; a great argument that if publick *confeſſion*, ſure publick *penance* was not then diſcontinued.

Si quis Latro, aut alius condemnatus ad mortem, quærit confeſſionem, nullo modo ei denegetur: Quod ſi quis fecerit, Regi emendet, aut ſe purget.

Qui fornicatus fuerit cum alia fœmina, vel, quod pejus eſt, cum alia conjugata, faciat Pœnitentiam ſecundum librum pœnitentialem.

A Paſcha uſq; ad Pentecoſten nullus jejunet, niſi ſit præceptum pro publica pœnitentia. R. Cnuti Leges. MS.

Yea ſo precious in their eyes was this *Chriſtian practice*, that with the *Ancient Engliſh* no religious or ſolemn act was undertaken, except the parties were *auſpicated*, and dedicated by confeſſion. *Ingulphus* relateth of one *Heward* a *Saxon* Lord, groning under the bleeding tyrannie of the *Norman* Conqueſt, for redreſs whereof having raiſed ſome forces, and to gain the more power over them, he repaired to a religious man, one *Brandon*

don then Abbot of *Bury*, and deſired at his hands to be admitted *Knight*, firſt premiſing confeſſion of all his ſins, and thereof procuring abſolution. And to boot, the ſame *Hiſtorian* tells us what the cuſtome in *England* then was in conferring that Military honour of Knighthood. The Candidate upon *the eve before the day of that ſolemnity was with much compunction to make confeſſion before the Biſhop, Abbot, or Prieſt, of all his ſins, and receiving abſolution, to watch all night in the Church at his prayers. On the morn to reſort to Maſs, there to offer his ſword upon the Altar, which, after the Goſpel ſaid, the Prieſt was to hallow, and to put the ſame upon the Knights neck with a bleſſing; where he was to communicate the ſacred Myſteries of Chriſt, and thence to remain lawfully Knighted.*

Se fieri legitimum Militem (præmiſsâ primitùs omnium peccatorum confeſſione, & eorum perceptâ abſolutione) ſupplicavit.

——*Anglorum erat conſuetudo, quòd qui Militiæ legitimè conſecrandus eſſet, veſpere præcedente diem conſecrationis ſuæ ad Epiſcopum, vel Abbatem, vel Monachum, vel Sacerdotem aliquem contritus & compunctus de omnibus ſuis peccatis confeſſionem faceret, & abſolutus, orationibus & devotionibus & afflictionibus deditus in Eccleſia pernoctaret; in craſtino quoque miſſam auditurus, gladium ſuper altare offerret; & poſt Evangelium Sacerdos benedictum gladium collo militis cum benedictione imponeret, & communicatus ad eandē miſſam ſacris Chriſti myſteriis, denuò Miles permaneret.* Ingulph. Hiſt. p. 512. a. Lond.

Many years after in a Synod held at *Weſtminſter* againſt the prohibition of the then *chief Juſtice* of *England*, by *Hubert* Arch Biſhop of *Canterbury*, A. D. MCCI. and in the third year of King *John*, amongſt other conſtitutions then compoſed, there is one that bears the title, *De Pœnitentia*, wherein Prieſts that hear confeſſions are thus injoyned; *We command that Prieſts in penance diligently weigh the circumſtances*, viz. *the condition of the perſon and of the offence, the time, place, cauſe, and continuance in the ſin, and devout mind of the penitent: that no ſuch penance be injoyned upon the huſband or wife, as to raiſe a ſuſpicion of the offence to either party. That no Prieſt after his fall into ſin, preſume to celebrate at the Altar before he make his confeſſion. And to cut off all occaſion.*

Præcipimus ut Sacerdotes in pœnitentia diligenter attendant circumſtantias, qualitatem ſc. Perſonæ, & quantitatem delicti, tempus, locum, cauſam, moram in peccato factam, devotionem animi pœnitentis; & ut pœnitentia talis injungatur uxori, unde non reddatur meritò ſuo ſuſpecta de aliquo occulto & enormi peccato. Idem de Marito conſervetur. Nullus etiam Sacerdos poſt lapſum antequam confiteatur, ad altare præſumat accedere celebraturus. Id adjicimus ad Sacerdotum cupiditatem reſcindam, ut Miſſæ non injungantur his in pœnitentia qui non fuerint Sacerdotes. Roger. Hoveden. annal. pars poſter. p. 458.

ſion.

ſion of covetouſneſs in Prieſts, we add, that no penitents ſhall be injoyned to provide Maſſes to be ſaid, excepting Prieſts only.

A. D. 1265. *Stephan Langton.*

Stephan Langton, the ſame that was obtruded upon King *John*, and put into the chair at *Canturbury* by the *Pope* againſt the *will* of his Soveraign Lord, ordained in a *Council* at *Oxford*, *Ann.* M. CCV. *That Biſhops in their own perſons ſhould ſometimes receive confeſſions and injoyn penances; and therein were provided diſcreet perſons to take the confeſſions of the Clergy.* In whoſe quarrel the Pope thundred out his *interdict* againſt the Church and State. *Inſomuch* (ſaith *Fabian*) *that the Churches and houſes of Religion were cloſed, that no where was uſed Maſs or Divine Service, nor any of the* VII *Sacraments; nor child chriſtened, nor man confeſſed, nor married, except in ſuch places which had purchaſed licences and ſpecial Bulls.* But *Caxton* is more large in diſcovering this myſterie of iniquity, then of great ſtrength: where the * *Legat* is brought in telling the King what the cauſe was; *For the wrongs that ye have done to the holy Chyrche, and to the Clarge:* and the extent thereof, *We aſſoyle clean Erls, Barons, Knights, and all other men of their homages, ſervis and feautes that they ſhould unto yow done.— and we aſſoyl them all by the authorite of the Pope, and commaund theim alſo with yow for to fight, as with him that is enemy to all holy chyrche. Tho anſwered the King; What may yow do more to me? Tho, anſwered* Pandolph, *we ſayen to yow in* (a) *the word of God, that ye, ne none heir that yow have, never after this day be crowned.* The King for all this curſing waxed not pliable to the Popes will; whereupon, *The Pope tho ſent to the King of France in remiſſion of his ſins, that he ſhould take with him all the power that he might, and wend into* Englond, *for to deſtru King* John; *the tydeings wherof put him into ſuch a fright, tho* (ſaith mine Author) *the King put him to the Court of* Rome, *and to the Pope; and tho yaf he up the Realm of* Englond *for him and his heires for evermore.— and tho took the King the Crown off his head, and ſet it on his kneys, and thiſe words ſaid he in hearing of all the great Lordis of* Englond; *her I reſign up the Crown, and the Ream of* Englond *into the Popis* Innocent *hands the third, and put me holy in his merci, and in his ordenance: Tho* (b) *underfenge* Pandolph *the Crown of King* John, *and keepid it* V. *dayes.*

Linwood De officio vicarii, l. 1. c. ſtatuimus, & lib. 5. de pœn. & remiſſ. c. Quoniam.

Rob. Fabians Chron. King John, an. RR. 10. & an. Dom. 1209.

* Pandolphus.

Caxton. part. 7. of K. John.

(a) *In the word of the Pope*, he ſhould ſay.

(b) Received.

I have inſerted this ſtory as not altogether impertinent, making good the abuſed power of the keys at *Rome*, to the diſinheriſon of a ſupreme *Monarch*, and independent, and the *diſfranchiſe* of a free *State*, wherein the pride of the Pope, or dejection of the Prince, I know not what may be more admired.

Not long after followed *Edmund de Abington*, Arch-Biſhop of *Canturbury*, in the year of grace MCCXXXIV. who made a conſtitution for women with childe and near their time, that *in reſpect of the approaching danger they ſhould confeſs unto their Prieſt.* In his dayes there *entred* this Kingdom a *Legat* from *Rome* called *Otho*, ſent from *Gregory* IX. who exacted much upon the Clergy, emunging, and ſqueeſing their purſes, *ſo far forth, that Arch-Biſhop Edmund* (afterwards Saint) *freely and ſharply reprehended the polling Legat*; By whoſe Legantine power it was decreed, *That certain diſcreet and faithful men ſhould be appointed by the Biſhop of the Dioceſs throughout every Deanry, to receive the Confeſſions of Perſons, and other Clergie-men of an inferiour order, who might be afraid peradventure, and aſhamed to confeſs unto their Deans. He ordained alſo general Penitentiaries in Cathedral Churches.* And not long after him there arrived another Legat armed with the ſame power, named *Octobon*, and he in a Synod at *Northampton* made laws alſo, * *Polydore* tells us that he was ſent from Pope *Urban*, but he himſelf that he * came from Pope *Clement*; his comming then could not be in the year of our Lord MCCLXII. as *Polydore* placeth it; nor in the 45th year *R. R. Henrici* 3; for *Urban* the IV. died not till the year MCCLXIV. and *Clemens* who came next after, ſucceeded in the Papacy *An.* 126$\frac{4}{5}$, elected at *Peruſa* upon the

A.D. 1234. Edmund de Abington.

Quod propter imminens periculum confiteantur Sacerdoti. Lindw. l. 5. de Pœn. & Remiſſ. c. in confeſſ.

Otho.

Edmundus *Cantuarienſis Archiepiſcopus Legati Romani frequentes exactiones, quibus ſacerdotes divexabantur, liberè reprehendit.* Pol. Virg. l. 6. hiſtor. Ang. p. 300.

Ut viri prudentes, & fideles conſtituantur per Epiſcopum Confeſſores, *quibus* Perſonæ, *& minores Clerici confiteri valeant, qui Decanis confiteri erubeſcunt forſan, & verentur. In Eccleſiis verò Cathedralibus Confeſſores inſtitui præcipimus generales.* Conſtit. Othonis Rubr. de Confeſſ. Prælatorum.

Octobon.

* *Ab Urbano miſſus anno Dom.* 1262. Pol. Virg. hiſt. Ang. l. 14. p. 257.

* *De manu ſanctiſſimi Patris Domini Clementis.* Prohem. ad conſtit. Octoboni.

Obiit Peruſii *Non. Octob. an. Dom.* 1264. Onuphrii Chron. ad finem Plat. *Creatus abſens Peruſiæ per compromiſſum, præſentibus* 20. *Cardinalibus Non. Febr. erat enim Legatus in Anglia.* Onuphrius, ib.

Nones of *February*, or the fifth day of that moneth, being at that time abſent thence, and here in *England*; a *Metachroniſme* of three years in *Polydore*, and I could wiſh that were the worſe miſtake in his elegant hiſtory. Now amongſt the Conſtitutions of this *Legat* to be obſerved by the Clergy and Laity, there is no mention of Confeſſion, but for the third order the *Religious Votaries* of that age; who like *Meteors* ſhone above in thoſe dayes in the middle region of the air, and ofttimes went out with as foul a ſtink as ſome *Meteors* do; for them it was ordained, **That Abbots, Priors, and ſuperiours in their abſence ſhould procure Penitentiaries, or Confeſſors once a moneth for their Friers, and to rebuke ſharply ſuch as frequented not Confeſſion, and to induce them to the ſame.* It ſeems the *Religious* came but ſlowly on to ſhrift in thoſe dayes; and what may we then think of the *Laity*?

**Requirant ſaltem ſemel in menſe Confeſſores* Fratribus *deputatos, ut ſic illos qui non frequenter confitentur graviter arguant, & ad confitendum inducant.* Conſtit. Octob. Rubric. ut Monachi frequenter confiteantur, & frequenter celebrent.

A. D. 1240.

The ſame *Edmund* who moderated the Church of *Canterbury* in the time of that firſt Legat *Otho*, made a *Conſtitution* concerning the behaviour and deportment of the *Confeſſour* or Ghoſtly Father, at the time of ſhrift; *That he ſhould ſit with an humble look, his countenance downward, not once beholding the penitents face, eſpecially if a woman, to afford a patient audience unto whatſoever ſhall be ſaid; and to ſupport with the ſpirit of lenity, to uſe all perſuaſions to extract a plenary confeſſion, to enquire after uſual and cuſtomary ſins punctually, and after ſtrange ones afar off, and by circumſtances, and with that diſcretion, as to teach the penitents how to confeſs, not how to tranſgreſs.* "And adviſeth the Confeſſor to pick out the greater ſins as "Murder, Sacrilege, Inceſt, ſins againſt nature, &c. for ſuch "as are of greater place, and ſet them by, as reſerved caſes for "the Pope, not to grant abſolution therein, but at the point "of death, and that upon condition of their recovery, they "preſent themſelves at *Rome*, with Letters teſtimonial from "their own Confeſſors; of the nature and quality of the offence; the Popes it ſeems had then feiſed upon fat ſins, as well

In confeſſione audienda habeat Sacerdos vultum humilem, & oculos ad terram dimiſſos, nec faciem reſpiciat confitentis, & maximè Mulieris, & patienter audiat quicquid dixerit, & in ſpiritu lenitatis ſupportet eam, & ei pro poſſe ſuadeat, & pluribus modis, ut integrè confiteatur. Peccata inquirat uſitata, inuſitata autem non niſi à longe, & per circumſtantias, & expertis detur modus confitendi, & inexpertis non detur occaſio delinquendi.

Semper majora crimina, & præcipue notoria Majoribus reſeruentur. Lyndwood lib. 5. de Pœnit. & remiſſ. c. in Confeſſa.

as the fat of the Land; this conſtitution was made about the year of our Lord, 1240.

But *Richard*, ſirnamed the *great*, his predeceſſor, and one that ſhould have taken place of him, however the Compilers of the Conſtitutions have ſet *him behind*, for he was ſacred Arch-Biſhop in the year of grace MCCXXIX. He made a very pious and neceſſary law, *That foraſmuch as the ſoul, far excelleth the body; Phyſicians are ſtrictly charged*, ſub interminatione Anathematis, *under pain of the Churches Ban & curſe to recommend no ſuch thing unto their Patients, for the recovery of their bodily health, which may not be undertaken without danger to the ſoul; but before all things, to exhort them to ſend for the ſoul-Phyſician, and after ſpiritual phyſick hath been preſcribed and provided and adminiſtered to the ſoul, then to proceed in the name of God to give Phyſick to the body.* A Canon which if duly obſerved by our Phyſicians, I am perſwaded their Phyſick would work much better than it doth. But now the Spiritual Phyſician is hardly thought of, and his viſits accounted ominous; as if ſin were not worth the healing, or he wanted the power and cunning. For after *Luke* the *Phyſician*, and *Zeno* the *Lawyer*, we ſend for *Barnabas* the ſon of conſolation, when the ſoul is ſenſleſs of his help and Ghoſtly comfort. A. D. 1229. Richardus Magnus.

Cum anima longè pretioſior ſit corpore, ſub interminatione Anathematis prohibemus, ne quis Medicorū pro ſalute corporali aliquid ſuadeat ægroto quod in periculum animæ convertatur; — ut ægrum ante omnia admoneat, & inducat ut Medicos invocet animarum, ut poſtquam fuerit infirmo de ſpirituali proviſum medicamine, ad corporalis medicinæ remedium ſalubrius procedatur. Linwood. lib. 5. de pœn. & remiſſ. cap. Cum anima.

Bonifacius, Uncle to Queen *Elenor*, wife to King *Henry* the third, and advanced to that *Metropolitical See*, An. MCCXLIV. provided *againſt thoſe that moleſted or any way hindred ſuch that would do penance, and be confeſſed, and appointed that convenient time be allotted for that ſacred action; and ſpecially to priſoners who many times inhumanly and unchriſtianly are denied the uſe hereof, or elſe ſo little time afforded unto them as to put them rather into danger of diſcomfort and deſperation,* A. D. 1244.

Præcipimus ne aliquis præſumat impedire quin ſacramentum pœnitentiæ unicuiq; petenti liberè impendatur, & ſpatium liberum confitendi, quod potiſſimè propter incarceratos ſuadetur, quibus ſæpius inhumaniter ne dicamus infideliter denegatur. Lindw. l. 5. de pœn. & remiſſ. cap. *Cum ſacramentum.*

ſperation than matter of ſpiritual joy and conſolation.

A. D. 1279. *John Peccam* who ſate in the See of *Canturbury*, An. Dom. MCCLXXIX. *Ordered that Pariſh Prieſts ſhould diligently take heed, that they adminiſtred not the Body of the Lord to any Communicant except it might appear unto them that ſuch a perſon was formerly confeſſed by the teſtimony and judgment of credible perſons.*

Parochiales inſuper ſacerdotes caveant, ne alicui dent corpus Domini, niſi prius conſtet ipſum confeſſum fuiſſe, teſtimonio & judicio fide-dignorum. Lindw. l. 3. de Miſſar. celebr. c. *Altiſſimus de terra.*

A. D. 1312. The next law or *Conſtitution* is of *Walter Reginald*, who poſſeſſed the place at *Canturbury* in the year of our Lord MCCCXII. *He willeth the Prieſt to rip up the nature of the diſeaſes, and to ſift the circumſtances of ſin, ſuch as are the condition of the perſon, the quality of the offence, the time and place when and where the ſin was committed, all which muſt be ſpoken of in Confeſſion. He alſo appointed an open and viſible place for ſhrift, to cut off all occaſion of ſcandal and ſuſpicion, eſpecially when women make their approches; admoniſheth that Prieſts impoſe no ſuch penance to the wife, as to cauſe ſuſpicion in the husband: To be careful (the nature of the offence requiring) to injoyn ſuch penance, as may imply reſtitution to the party grieved. To conſult with the Biſhop or his Suffragan, or with experimented & diſcreet Prieſts, that he may know the better whom and what to bind and looſe, and where he ſeeth no probable ſigns of ſincere contrition, and no purpoſe of abandoning the ſin confeſſed, to ſuſpend his abſolution, and to diſmiſs the ſinner for that ſeaſon with admonitions tending to unfeigned repentance.* The ſame Arch-Biſhop alſo *forbad Prieſts that had fallen into mortal ſin, to approch unto the Altar there to celebrate without making their confeſſion; adding that he*

Diligenter attendat ſacerdos circumſtantias criminis, qualitatem perſonæ, tempus & locum, cauſam & moram in peccato. —— Sacerdos ad audiendum confeſſiones communem ſibi locum eligat —— & in locis abſconditis non recipiat alicujus confeſſiones maximè mulieris —— talem injungat uxori pœnitentiam, ut viro ſuo non reddatur ſuſpecta —— ne aliquibus injungat pœnitentiam, niſi cum reſtitutione —— conſulat Epiſcopum, vel alium qui vices ejus gerit, aut provectos, & diſcretos viros, quorum conſilio certificatus, ſciat quos, & qualiter ligare poſſit, & abſolvere —— manus abſolutionis non imponi niſi ſe corrigentibus, &c. Lind. l. 5. de pœn. & remiſ. c. *Sacerdos.*

Prohibemus ne ullus ſacerdos lapſus in peccatum mortale ad altare præſumat accedere celebraturus, antequam confiteatur, nec puto (ut quidam errantes credunt) quod mortalia deleantur per confeſſionem generalem. Lindw. l. 3. de celebr. Miſ. cap. *Lintheamina.*

he could not ſuppoſe, (as ſome others erroneouſly believed) that mortal ſins could be waſhed away by a general confeſſion. Where by the way note that *Parentheſis* (good Reader) [*as ſome believe*] intimating that there were in thoſe dayes ſome that ſo believed, *viz.* that general Confeſſion might procure remiſſion of ſins, and were not perhaps ſo punctual for private particular confeſſion, whoſe belief that Prelate cenſured for erroneous. By the ſame man are Ghoſtly Fathers under a great penalty conjured to ſecrecy and ſilence; *That if at any time or by any means, or upon paſſion of hatred, or fear of death, ſhall lay open by ſigns, motions, or words, either generally or ſpecially, what hath been privately depoſited in Confeſſion, and ſhall be convicted thereof, he ſhall be degraded without hope of reconciliation.* Alſo another Conſtitution of the ſame mans doing, for the reviving of *Publick penance for notorious & ſcandalous offences*, complaining *that by the neglect of the ancient Canons the ſame hath been long buried in oblivion, whereby heynous ſins have been the more frequented; and the reynes and rigour of Chriſtian diſcipline too much remitted.* And a * fourth, *for the ſubſtitution of a grave and learned Penitentiary in every Deanry, to take the Confeſſions of the Clergy, reſiding within the ſame.*

Nullus ſacerdos vîâ, odio, metu etiam mortis audeat detegere quovis modo alicujus confeſſionem ſigno, motu, vel verbo generaliter, vel ſpecialiter. Et ſi ſuper hoc convictus fuerit, ſine ſpe reconciliationis non immerito debet degradari. Lin. l. 5. de pœn. & remiſ. c. *Prohibemus.*

Ut peccata graviora, & vulgatiſſimo ſuo ſcandalo totam commoventia civitatem, ſint ſolenni pœnitentiâ caſtiganda. Lindw. l. 5. de pœn. & remiſ. c. *Præterea.*

* Lindw. lib. 5. de pœn. & remiſs. c. Licet.

John Stratford Arch-Biſhop of *Canterbury*, MCCCXXXIV. A. D. 1334. made a Proviſional Law, *that Prieſts ſhould not be cited juridically and thereby forced either to detect ſuch arcana, as they received under the ſeal of Confeſſion, or elſe offer violence to their conſciences, leſt thereby Pariſhioners might refuſe to come to confeſſion.* It ſeems equivocations, mental reſervations, and ſuch juglings deviſed to cheat juſtice, were not up, nor thought on when this courſe was taken, that Judges ſhould forbear to examine them.

Et illis ex tunc Parochiani peccata renuunt confiteri. Lind. l. 2. de Judiciis c. Excluſis & infra.

The laſt of theſe *Metropolitans* that made any law for *Confeſſion*, is *Simon Sudbury*, who was preferred to that eminency, A. D. 1375.

An.

Confeſſiones mulierum audiantur in propatulo, quantum ad viſum, non quantum ad auditum. —— *Moneantur Laici in principio Quadrageſimæ, & cito poſt lapſum confiteri, ne peccatum ſuo pondere ad aliud trahat.* Lind. l. 5. de pœn. & remiſ. c. *Confeſſiones mulierum.*

An. MCCCLXXV. *He ordained women to be ſhriven in an open place, where they may be ſeen of all, but not heard.*— *And to admoniſh the Laity to repair unto Confeſſion every year about the beginning of Lent, and whileſt their ſins are green in their memory, leſt the weight of one ſin preſs them upon another.* He ordained likewiſe *to confeſs, and communicate three times a year,* viz. *at the three ſolemn Feaſts of* Chriſtmas, Eaſter, *and* Whitſontide. *And to prepare themſelves with ſuch abſtinence, as the Prieſt ſhould preſcribe: And all and every ſuch Perſons as ſhould not come to confeſſion, and to the communion once a year at the leaſt, to be debarred from entring into the Church in his life time, and after death his body not to be interred in Chriſtian Burial.* By which conſtitutions we ſee how other times were appointed for Confeſſion as well as Eaſter, but then chiefly required; *for four cauſes, and at thoſe times is Confeſſion required,* ſaith Lindwood; 1. *In reſpect of the Sacrament whenſoever the ſame ſhall be celebrated and received, ſo upon admiſſion into holy Orders, &c.* 2. *In reſpect of the danger or dread of death.* 3. *In reſpect of the Conſcience, if a mans heart ſhall tell him that he hath preſent need of Confeſſion.* 4. *If it be doubtful a Confeſſor cannot be had within a year, to take him while we may.* Some of theſe *Canonical* reaſons we have before examined and cenſured.

Prius tamen ſe præparent per aliquam abſtinentiam de conſilio ſacerdotis faciendam —— vivens ab ingreſſu eccleſiæ arceatur, & moriens chriſtiana careat ſepultura. Lind. l. 5. de pœn. & remiſ. c. *Confeſſiones.*

1. *Ratione ſacramenti, ſc. ſi vult celebrare, vel communicare, vel ſacrum ordinem ſuſcipere, &c.* 2. *Ratione periculi, ſi eſt in periculo mortis.* 3. *Ratione conſcientiæ, ut ſi dicat ſibi conſcientia quod ſtatim teneatur confiteri.* 4. *Ratione dubii, ut ſi nunc habeat confeſſoris copiam, cæterum per totum annum non habiturum.* Lindwood ſupra.

A. D. 1533. A book of Religion entituled, *Articles deviſed by the Kings highneſs,* ſet forth an. Reg. *Henrici* 8. 28.

These were *Eccleſiaſtical Conſtitutions* made by ſeveral *Church-men* in their times. But when *Henry* VIII had wreſted the Supremacy of Spiritual cauſes from forraign Uſurpation and annexed it to the *Crown*; then for *eſſayes* of that new authority, was ſubſtituted a *Vicegerent* for the Clergie. *Articles of Religion* ſet forth, and ſaid to be *deviſed by his Highneſs,* which

which cauſed the commotion of the * *Lincolnſhire* men. And in a *Parliament* held at *Weſtminſter* was eſtabliſhed (*a*) *the act of the ſix articles*, which was named *the bloudy ſtatute, and the whip of ſix ſtrings*; which drew ſo much blood upon poor Chriſtians, and whereof *Auricular Confeſſion* was one of the ſtrings. The procurer of that *Draconical law*, together with the occaſion thereof is particularly deſcribed by our *Eccleſiaſtical Annaliſt* Mr *John Fox*; whoever was the chief doer therein, Eccleſiaſtical perſons were the chief ſufferers. The King upon ſome diſtaſte to his Clergy, was willing to ſharpen the edge of the Law againſt them; and his minde being known, there wanted not abbetters to whet him thereunto. So fearful is the condition of the Church, if once removed from under the *ſhadow* of the *Crown*, and *wings* of the *Royal Scepter*, and would ſoon become a prey to the *little foxes*, if the *Kingly-Lion* ſhould not protect. And as in that Princes dayes the truth began to take place in the hearts of many, ſo that party which ſtood for the old *Mumpſimus*, as well as the other that imbraced the new *Sumpſimus*, eſcaped not the penalty of his rigorous Statutes: that it was no ſtrange ſpectacle to behold at once a *Proteſtant* at the ſtake, and a *Papiſt* at the Gaihouſe. By that law *Incontinency* in Prieſts and *Marriage* were equally made felony, and death in their perſons either to uſe the *ſin* or the *remedy*; and the *benefit* of the *Clergy* otherwiſe a privilege, was to them a ſnare; and that offence *capital* in *Church-men*, which then was ſcarce *criminal* in the *Laity*. A man that ſhall ſurvey the *Acts of Parliament* under that *Prince*, ſhall find that they were truly *under him*, who melted the courage of *both theſe Houſes* as wax, making them capable of any impreſſion, and his *will a Law*. But of him and his memory enough; as alſo of ſuch *Laws* and *Conſtitutions* which have to my obſervation been enacted in this point of Confeſſion, and of what force they are at this preſent, it were much to be wiſhed the *Reverend* of that *profeſſion* would determin.

* April 28. an° RR. *Hen.* 8. 31° Hall. Chron. p. 228.

(*a*) Hall. fol. 224.

Adeo ut uno eodemq; loco, & tempore in Pontificios laqueo, & dilaniation, & in Proteſtates vivi comburio ſæviretur. Cambd. Apar. ad Elizabeth. pag. 6, 7.

unde domi terribilis, & foras tyrannicus haberetur. Camb. ibid.

I will add hereunto ſuch inſtances as have obviouſly occurred unto me of thoſe *Princes* that have worn the *Diadem* of this Kingdome, and yet not abhorred from this exerciſe of Piety, but have confeſſed their ſins unto Spiritual Fathers and Paſtors in

Sundry Princes of *England* that uſed confeſſion.

I. King *Edred* reigned 10. years & died A. D. 955.

in hope of abſolution: the firſt is King *Edred*, who ended his reign and life in the year of the Worlds redemption, DCCCCLV. of whom *Florentius Wigornienſis* writeth thus; *The glorious King of England* Edred *fell ſick, in the tenth year of his reign, and deſpairing of recovery, ſent away with all ſpeed for holy* Dunſtan *the Abbot, and Father of his confeſſions, who in all haſte reſorted to the Court; and having come half his journey, a voice from heaven ſounded cleer in his ears,* King Edred reſteth now in peace. *At which voice the horſe whereon he ſate, not able to bear the burden, ſunk under him to the ground, without any harm unto him upon the back. The Kings body was brought to* Winchester, *and there by Abbot* Dunſtan *decently interred.* By which it ſeemeth *Dunſtan* was the Kings Ghoſtly Father, though he came too late to take his Confeſſion.

Qui miſſa celeri legatione confeſſionum ſuarum Patrem Beatum Dunſtanum, *ſcil. Abbatem, accerſivit.*

Vox deſuper clarè ſonuit, Rex Edredus *nunc in pace quieſcit.* Florent. Wigorn. ad ann. 955. pag. 353, 354.

II. William Conqueror.

The ſecond Prince is *William* the *Conqueror*, whoſe ſickneſs increaſing at *Roan*, and the Phyſicians upon inſpection of his Urine had judged his death to be at hand; *upon the hearing whereof* (ſaith *William* of *Malmesbury*) *he filled the room with lamentation, that death had prevented him, long bethinking how to amend his life. But pulling up his ſpirits, he did the duty of a Chriſtian, in confeſſing and receiving the bleſſed Sacrament.*

Reſumpto animo, quæ chriſtiani ſunt executus eſt, & in confeſſione, & viatico. Malmsb. de Will. 1. pag. 63. col. 2. Lon.

III. Margaret Q. of Scots. * Siſter to *Edgar Ethling.*

The third is *Margaret* the Queen of *Scots*, but extracted of the * Engliſh bloud, having heard the fatal news of the death of King *Malcolme* her husband, and Prince *Edward* her ſon, ſlain by the Engliſh as they were invading the Marches of *Northumberland*, *ſhe took it ſo much to heart*, ſaith *Roger Hovedon*, *as ſuddenly ſhe fell into a great infirmity, and without delay having ſent for her Prieſts, ſhe went into the Church, and there made confeſſion of her ſins unto them, cauſed herſelf to be anointed, and to be honſled by receiving the Sacrament, beſeeching the Lord with fervent and daily prayers, that he would not permit her any longer to live in this ſorrowful life, and her prayer was heard; for the third day after the ſlaughter of her husband, being diſſolved from the bonds of fleſh, (as is believed) to the joys of eternal ſalvation.* This ſad accident fell out in the year of Grace MXCIII. and the VI. year of *William Rufus*.

Presbyteris ad ſe accerſitis, eiſq; peccata ſua confeſſa, oleo ſe perungi, cœleſtiq; viatico muniri fecit. Rog. Hoved. Pars prior Annal. pag. 266. Edit. Lond. A. D. 1093.

The

IV. *William Rufus.* A. D. 1102.

The next is *William Rufus*, who came to an unfortunate end by the glance of an arrow, whether aimed at him or no, is uncertain, or whether he ſtumbled upon the ſame; but by the wound thereof he took his death, as he was hunting in the New Foreſt called YTENE, 2d day of *Auguſt*, and in the XIII year of his Reign; which ſudden accident was the more lamentable, as preventing his repentance and confeſſion, and other comforts his ſoul might have found, if ſickneſs had given him notice of his approching end. The want whereof *Eadmer* a grave Hiſtorian thus lamenteth; *Upon the ſecond day of* Auguſt *he fetched his laſt breath, for upon that day breaking his faſt, he came into the Foreſt to hunt, and there was wounded with an arrow; and forthwith died impenitent and unconfeſſed, and was immediately abandoned of all men.* The want of Confeſſion had not been worth the noting, if the uſe thereof at the laſt cloſe had not been generally received.

In Nova Forreſta *quæ linguâ Anglorum* Ytene *nuncupatur, à quodam Franco* Waltero Tyrello *ſagittâ incautè directâ percuſſus vitæ finivit 4. Non. Auguſti fer. 5. indict. 8.* Florent. Vigorn. Chron. p. 469, 470.

Secunda dies Auguſti vidit eum expirantem; ſiquidem illa die mane pranſus in ſylvam venatum ivit, ibiq; ſagittâ in corde percuſſus, impœnitens & inconfeſſus è veſtigio mortuus eſt, & omni homine mox derelictus. Eadmer. hiſt. Nov. l. 2. p. 54.

V. *Henry I. Beauclerk.*

To him ſucceeded his Brother *Henry I.* a moderate, and as thoſe times afforded, a learned Prince; who after he had ſwayed the Scepter full XXXV years and odd moneths, then being in *Normandy*, ſickned of that diſeaſe whereof he died: And perceiving his own weakneſs, ſent for *Hugh*, whom he had conſtituted his firſt Abbot at *Reading*, (where he founded a goodly Abby, and there lieth interred) and after advanced him to the *Metropolitical* See at *Roan*; which Arch-Biſhop in an Epiſtle to Pope *Innocent*, relateth the pious end of that Prince thus; *He being ſurpriſed with a grievous ſickneſs, diſpatched a Poſt to us with all haſte to come unto him; we came and abode with him being full of pain for three dayes, and as we adviſed him, he confeſſed his ſins with his own mouth, and received the Sacrament of the Body and Blood of our Lord, and diſpoſed his Alms, and upon our petition oleo ſanctо eum unximus, & ſic in pace quievit.* Hugo Rothmag. Epiſt. ad Innocent. 3. extat apud Malmesb. hiſt. Novell. l. 1. p. 100. col. 2. London.

Prout ei dicebamus, ipſe ore proprio ſua confitebatur peccata, & manu propria pectus ſuum percutiebat, & malam voluntatem dimittebat — pro noſtro officio tertio eum, & per triduum abſolvimus. Crucem Domini adoravit, corpus & ſanguinem Domini devotè ſuſcepit, Eleemoſynam ſuam diſpoſuit — ipſius piâ petitione

ſed him, he confeſſed with his own mouth his ſins, and with his own hand beat his breaſt, and put away his evil mind. Through Gods counſel and ours, and other Biſhops, he promiſed to obſerve and amend his life, and by reaſon of our office, we thrice in three dayes ſpace abſolved him. He reverenced the Lords Croſs, devoutly received the Body and Blood of the Lord, gave almes,— at his requeſt we anointed him with holy chriſme, and ſo he reſted in peace. This Prince departed this world in the year of our Lord God, MCXXXVI.

VI. *Richard* I. 1200.

The like preparations of dying well were made by that *Ceur de Lion*, King *Richard* I. who beſieging the Caſtle of *Gaillard* in *Normandy*, was wounded in the arme with a venemous * quarrel; The Caſtle won by a ſharp aſſault, and the ſouldier that hurt him apprehended, the King finding the wound to be mortal, cauſed him to be brought into his preſence. *And* (ſaith Caxton) *when he come before the King, the King axed him what was his name, and he ſaid my name is* Bartram Gutdon: *wherfor, ſaid the King, haſt tow me ſlayn, ſith that I did the never none harme? Sir,* ſaid he, *though ye did me never none harme, ye your ſelf with your hond killed my fadre, and my brother, and therfor I have quyte now your travel. Tho* ſaid King *Richard, he that died upon the croſ to bring mans ſoul from pyne of Hell, forȝef the my death, and I alſo forȝef it thee. Tho commaunded he that no man ſhould him miſdo— and the VI day after the King did ſhrive him, and ſore repentance having of his miſdedis, and wos houſled and anoynted.*

* Poyſoned arrow. Caxton. part. 7. in Rich. 1.

Pœnitentiâ miſe hactenus actæ vitæ affectus, de peccatis illicò vitè confeſſus eſt, ac Euchariſtiâ multa cum venerationè ſumptâ percuſſori pepercit. Pol. Virg. hiſt. Angl. l. 14. p. 257.

Thus much out of that old Chronicler concerning the laſt demeanour and death of this heroical Prince, forgiving him that was the author thereof. He left this life when he had reigned IX years, VIII monethes and odd dayes.

VII. *K. Richard* II. A. D. 1400.

And the miſerable end of King *Richard* II. deprived firſt of his Crown, and conſequently of his life, murdered at *Pomfret*-Caſtle by that wretch Sir *Pierce* of *Exton*, and VIII villaines in harneſs, is not impertinent: where the King wreſted a Bill out of the firſt mans hands, and manfully defending himſelf, had ſlain IV of the Aſſaylants, was trayterouſly felled to the ground

ground by Sir *Pierce, and then ſhortly rid out of the world* (ſaith my Hiſtorian) *without either confeſſion or receipt of Sacrament*; bewailing the loſs of opportunity to prepare himſelf for death by confeſſing his ſins, and receiving the bleſſed Sacrament no leſs, than the *Parricide* it ſelf, though moſt inhumane, treacherous and barbarous. And thus have I related what theſe Princes did at the evening and ſhutting up of their time; caſting up their audit unto God, and making an account here, that they might not be called to an after-reckoning; wherein I doubt not but that other Princes did as they did, though our *Annaliſts* may be ſilent therein; and my ſmall ſtore-houſe, and *Adverſaria* be no better provided of more Collections. Take theſe *Laws* and *Examples* in good part, (Gentle Reader) and make the beſt conſtruction thereof, and of my ſelf, for the relation.

Hall Chron. in *Henry* 4. pag. 142.

The Concluſion.

SO by Gods mercy, and the guidance of his good Spirit, we are now in the haven, and at the end of this Treatiſe. A journey hath been taken not long, (to ſpeak truly) nor tedious, but dangerous and difficult; ſpent rather in the beating of unknown paths, or renewing of ancient tracts worn out, and well-nigh defaced with deſuetude, than in following any uſuall rode or beaten way before us; for in this voyage (we may boldly ſay) not many Travellers, eſpecially that ſet out from home with us, have kept us company. And yet the ſubject matter, as it concerns all Chriſtians, ſo I ſuppoſe, is inferiour to none of thoſe *Myſteries* in power and operation, that are committed to the Lords Stewards, much profiting, but much oppoſing fleſhly wiſdome; as the beſt potions are the moſt bitter, and the more repugnant to the diſeaſe, the more

ſanative. The Spirit is contrary to the fleſh, and the work of Chriſtianity is to deny our ſelves, and to take up *Chriſt's croſſe.* You ſhall hardly ſee a man that will lay open his infirmities, though I read of an *Apoſtle* * that gloried in his. Our humour is naturally Phariſaical, to make clean the outſide of the Platter, and who is he that will turn the worſt ſide outward? Very few will ſpeak evil of themſelves, and fewer that will ſuffer others to do ſo with patience. *It is a fringe of pride* (ſaith Gregory) *in a man freely to diſparage himſelf, and yet to take it ill at anothers hands that ſhall do ſo. If I covered my tranſgreſſions as* Adam, *by hiding mine iniquities in my boſome,* Job 31. 33. thereby intimating our natural inclination from the loyns of our firſt Parent, to cover our ſins; and his victory over the ſame, to be his own accuſer. *Job* was admired by all for his rare virtues; *But in my eyes he ſeemeth marvellous in his ſins,* (ſaith *Gregory*) Let other men extoll his chaſtity, commend his integrity, praiſe the bowels of his pity and goodneſs, *for my part I no leſs wonder at the humble confeſſion of his ſins, than ſo many famous exploits of his virtues,* it being as great a conqueſt to trample down fame and ſhame, by laying open our ſins, as to reſiſt, and not commit them; for though *greater ſtrength be ſhewed in ſhunning ſin, yet greater humility is diſcovered in confeſſing of ſin:* for by the former *our ſins* are conquered, and by the latter *our ſelves.* And I am of opinion many are diſpleaſed with Confeſſion, not for any hurt or diſtaſte at the thing it ſelf, but at the difficulty thereof; and abſtain from it, not as an act unlawful, but unſeemly to men of their quality, and diſagreeing with their diſpoſition. No ſmall argument that it is a work of grace, whereas our corrupt nature ſo much frowneth at it. But how burthenſome ſoever it may ſeem to fleſh and bloud, ſure the *burthen* of a *wounded Conſcience* is greater, *for who can bear it? It ſeemed good unto the Holy Ghoſt and unto us* (as the firſt Coun-

* 2 Cor. 11. 30.

Acts 15. 25.

Superbiæ vitium eſt, ut quod de ſe fateri quiſquis quaſi ſua ſponte dignatur, hoc ſibi dici ab aliis dedignetur. Greg. Mor. l. 22. c. 51.

Pour monſtre cette proprieté, & inclina de l'homme a ſe tenir cloſe, & couvert en ſes iniquitez, & la victoir, qu'il avoit obtenu ſur lui, de s'accuſer ſoi meſme, &c. D. Beſ. Careſme. Tom. 2. p. 716, 717.

Certè ſublimis apparet (Job) etiam in peccatis ſuis —— Ego in eo non minùs admiror confeſſionem humillimam peccatorum, quàm tot ſublimia facta virtutū —— unumquodq; malum quamvis robuſtiùs vitetur, tamen humiliùs proditur. Greg. ib.

council

cil in the Church decreed) *to lay upon you no greater burden than these necessary things.* It being not the least part of prudence to cut off things superfluous, as withall to impose necessary. This later age hath not been so much a *vintage*, as a *pruning* of the Churches *vineyard:* And 'tis not impossible for a quick and fruitful branch to be amputated and cut off amongst so many fruitless and unprofitable. Those *Weeders* had need to have great care, that pull not up some hopefull blades amongst store of weeds. There is not any (I suppose) that can *throughly purge his floor, and gather the wheat into his garner,* but *he whose fan is in his hand, and will burn up the chaff with unquenchable fire.* I honour the memory of the first *Reformers* of the *Church* as good men, yet but men, and not exempted from errour; and verily believe that the great abuse and jugling under the sacred veil of the keys, Confession and Absolution; the merchandize and trading in Indulgences, the lewd profaning of Ecclesiastical censures, made them less zealous for the true use of Confession, the keys and censures; and so by a kind of connivency there waxed a general coldness in all the parts of the mystical body of Christ, in the commendable and necessary exercise thereof. The Ministers and Pastors of *Christs* flock could wish no sins for Confession, no perplexity for the Conscience, no wounds, no diseases in the soul, and that all the flock were so sound and whole, that there needed no Physicians. But they may wish the best, and fear the worst, and find too much work for Physicians, if throughly imployed; too many bonds and bars for their keys, and too many infirmities for their power to work on: Confession cannot be out of request so long as there are so strong temptations to assault, and so weak a fort and poorly man'd to defend. Let then thy soul be of more worth than thy body, and to the healing of spiritual wounds lend a quicker ear; for thy bodily health what wilt thou not undergo? what not indure? lancing, burning, purging, vomiting: and is a little shame in confession, a small austerity in penance tedious to be undertaken for thy souls good? thou

Matth. 13. 9.

Matth 3. 12.

Τῆς μὲν τοῦ σώματος ὑγιείας ἕνεκα, καὶ τομὰς καὶ καύσεις, καὶ φαρμακοποσίας ὑφιστάμεθα. *Clem. Alex. Str lib. 1.*

Ut valeat corpus, ferrum patieris & ignes;
Arida noc sitiens ora rigabis aquâ:
Ut valeas animo, quicquam tolerare recuses;
At pars hac pretium corpore majus habet.

settest

ſerveſt not that price upon the better part of thy ſelf, which thou oughteſt, that refuſeſt ſuch receipts for the ſafety thereof.

ὁ γὰρ ὁ μὲν τῷ σώματι νόσον ἀπάγων ἐυηργέτης δόξῃ, ψυχῆς δ' ὁ πειρώμενος ἀπαλλάττειν ἀδικίας ὁ μᾶλλον ἂν εἴη κηδεμών, ὥσπερ ψυχὴ σώματος ἐντιμώτερον. *Clem. Alex. Strom. l.* 1. *p.* 258.

For (ſaith a Father) *he is nothing neer ſuch a Benefactor which freeth the body from a diſeaſe, as he that delivereth the ſoul from unrighteouſneſs, in regard the ſoul is far more precious than the body.* Let then the great benefit redounding to the ſoul by confeſſion vanquiſh the ſhame and natural repugnancy. *Declare thou thy ſins firſt that thou mayeſt be juſtified*, Eſay 43. 76. as the LXXII read it. Juſtification follows upon that declaration, not condemnation: Whereupon Saint *Chryſoſtome* aſſignes the difference betwixt the *conſequent* of confeſſing at the *tribunal* of God, from terreſtrial *bars*: *For at theſe external tribunals below, after accuſation and confeſſion of ſin, death followeth: but at the divine Tribunal, upon confeſſion, where the ſinner accuſeth himſelf, there goes a Crown.* And herein is a beam of Gods mercy, in not extorting Confeſſion (as our *Judges* do) to the prejudice of the accuſed, but as a *Phyſician* to know our diſeaſes, for their better healing; and his juſtice too after a ſort herein ſhineth, that the ſinner in confeſſing might bluſh for ſin, whereof he was not aſhamed in committing. By this means doth the *Shepherd* of the *flock* come by notice of the ſeveral kinds of infirmities wherewith his ſheep are troubled, and can the better preſcribe the remedies. By this diſcovery of ſin many diſorders may be rectified at this *conſiſtory* of Conſcience, which no Political Benches of juſtice can ſearch into, or redreſs; hereby ſecret wrongs may be recompenſed, ſecret amends may be made, ſecret injuries remitted, and ſecret enemies reconciled. The greateſt gainer is the Penitent himſelf; for beſides the aſſoyling of his offences, he hath purchaſed a *Counſellor* to adviſe him for the beſt how to avoid ſin; a *Comforter* to embalme his wounded conſcience from Gods word, *ſweeter than the honey or the honey comb*; and an *Advocate* to plead

ὅπου μὲν γὰρ τὴν ἔξωθεν δικαστηρίων μὴ τὴν κατηγορίαν ἡ ὁμολογία τὴν ἁμαρτημάτων θάνατος, ὅπου δὲ τὴν δικαστηρίου μὴ τὴν κατηγορίαν στέφανος. *Chryſ. εἰς τὴν Ὀσίαν λογ. γ. tom.* 5. *p.* 139.

plead on his behalf to God with prayer and interceſſion. By this high minds are abated, and a ſinner waxeth ſenſible of a higher power incenſed by his ſin. By this unbridled offenders are kept in ſome awe and diſcipline. By this Gods Prieſts are the more reverenced, and his ordinance in their hands more powerful. In a word, amongſt all the Tribes, *Judah*, that is *Confeſſion*, hath the *Star*, *Sceptre*, and *promiſed ſeed*. The Anſwer then returned by the *Neophytes*, or new Chriſtians in *Japonia*, is very remarkable; when *Xaverius* had often demanded of them, *what rites and exerciſes in the Chriſtian Religion ſeemed unto them moſt profitable and availing, conſtantly anſwered, thoſe two without all controverſie, the* Communion *and* Confeſſion.

Percontanti mihi quoſnam Religionis Chriſtianæ ritus, quæve inſtituta ſibi max. mè crederent profutura; Duo illa ſemper ſc. confeſſionem *&* communionem *ſine controverſia reſponderunt.* Epiſt. Japon. l. 1. p. 59. 2. Dilinguæ 1571.

ΚΟΛΟΦΩΝ

ΚΟΛΟΦΩΝ

Ad eos qui in libellum inciderint

ἘΥΦΗΜΙ'ΖΕΙΝ.

Πρόηγησις *Luna à Sole in Enneadecaeteride est,* 46'. 56'' *cui in signifero respondit* $\frac{3}{4}$ *gr.* 16'. 56''.

FUll Nineteen courses hath that glorious *Bridegrome* of heaven made, and in which Ἐννεαδεκαέτηρις or space the other *Luminary* hath through many various revolutions returned to the same *point* in the Celestial *girdle*, since this *Treatise* past the *Authors* last hand and eye, having (for ought he knew) like the *Antique* subterraneous *Obeliskes* lyen buried, or by the late more then Civil wars been driven into coverts: in which process of time being grown out of knowledge and memory, is by the hand of that immense *providence sweetly disposing all things*, and poysing *past* and *future* events as two scales in a balance, awaked and exposed to publick view, but as ἔκτρωμα, an *abortive issue*, or one born out of *due* time; for serene and quiet were the seasons, and *Truth* seemed to *look down from heaven*, when these *conceptions* were formed; giving hope also to this issue of entertainment. But alas those *Halcionia* are fled, and dayes of *calamity* have succeeded; and the *Cloud* upon us when dispersed,

Οἵδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω.

1 Cor. 15. 8.

diſperſed, *He* onely knoweth, in whoſe hands *are times and ſeaſons*, and we may ſigh out theſe ſad complaints in the *Churches* name; Where is thy *nurſing Parent*, Reverend *Paranymph*, honourable *Pillars*, vigilant *Officers*, devoted *members*, thy fenced *diſcipline?* all Cantic. 6. 4. which made Thee *terrible as an army with banners*. Is not thy *vineyard* laid waſte, thy *breaſts* dried up, thy *Common-Prayer* and *adminiſtration* of the *Sacraments laid aſide*, and the *glory* of thy *Liturgy* departed? the *diſpenſers* of thy *Treaſures* diſeſteemed? and what hope can there be for the practice of this piety, where the keys and Stewards are deſpiſed; or to enlarge thy rites, where thy juſt claimes are denied? much leſs to promiſe the admiſſion of *this piece* of diſcipline, where the Nerves *of all thy Eccleſiaſtical policy* are diſſolved? where the *garments* of thy *Revenews* are parted amongſt *Souldiers*, and thy *ſeamleſſe coat* of *diſcipline* which *they* ſpared, *rent* by others? though found *they* are, that *aſſociate* their endeavours to make up thoſe breaches, but at a loſs; whereas no *form* will fit, but what *contex'd* by thy *Bridegroome*, or his *Apoſtles*, and in *all ages* continued upon *thy back*, till ſtripped by Sacrilegious hands, and defaced.

Great and manifold are the inſinuations of the *Old Serpent*, and his prevalencies more by ſecret *Mining* againſt *Gods building* than *open force*, as not ignorant how ugly ſin ſheweth in its own colours, which he diſguiſeth under cunning *intrigues* and appearances of virtue, which the *Apoſtle* termes *the ſleight of men* and *cunning craftineſs and the wiles of the Devil*, ambuſhes, or

Κυβεία τῆς ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. *Eph.* 4. 14. *Et* μεθοδείαι τοῦ διαβόλου, *cap.* 6. 11. Aſſechanças del Diablo. Bibl. Hiſpan.

entrapping plots. The Clothing of Heresies under *Scripture phrases* is his old *sophistry, as the honey used to besmeer the deadly cup, that the poyson may be more sweetly devoured. Thou that abhorrest Idols, doest thou commit Sacrilege?* where the *abhorring* Idols is ἱεροσύνη, the over-spreading sanctity, but the *commission of Sacrilege* ἱεροσυλία. The *spoyls* of the *Church* are the *plotted design.* An ancient and prudent *Historian* was careful to advertise his Reader of the wide distance betwixt the *causes* and *occasions* of war; and tells us, that the *causes* why the sword is unsheathed shall be *concealed* till *occasion* of blows is offered, the *beginning* whereof may probably be maintained, whereas the *real cause* would make the undertakers ashamed. Some occasions might be tendred to disgrace the *Clergy*, which censorious spirits readily seised on, the design through their sides being to wound the *Profession*, though indirectly, and to heap contempt upon *Gods own Ordinance.* The *Heathen* by the spectacles of nature could discern the *Priests* to be worthy of honour, and the affronts done to them to draw judgments upon the heads of scorners, who striving to render the *Fathers* of the *Church* scandalous, have proved themselves ridiculous.

Fœtores cœlestis eloquii velut quodam aromate aspergit, & austera quædam temperaturus pocula, priùs ora melle circumlinit. Vincent. Lyr. contr. Hæres. cap. 35.

Rom. 2. 22.

Polybius lib. 3.

Neque unquam Ecclesiæ status ità tranquillus, ut non aliquod fuerit aliquando dissidium. Heming. ad Principes German. apud Sleidan. Commentar. l. 9. p. 264. Argentorati edit. an. 1621.

Αἰδεῖσθ' ἱερῆα, &c. *Homer.*
—ἐνεκ' ἀρητῆρος ὃν ἠτίμησ' Ἀγαμέμνων.

L. It will not be loss of time to view succinctly what engines *Satan* hath planted, and what *Mines* have play'd to work his pleasure upon the *Church of God.* A double drift he had, 1. to make *hereticks* of the *unsetled religious*,

ous, 2. and the *profane* persons to become *Atheists*; rendring *these* of no religion, and *those* of worse than none; and in whose *persons* he despaired to root out *Religion* utterly. *He* moveth every stone, how it may become vaine and unserviceable, by the erection of *many* though *false* and *ridiculous*; like that *Valentinian College*, and *Gnosticks* of old, bringing in *Confusion* under the title of *Religion*; wherein the rabble of rude inventions exceed the Poetry of the Ancient *Paynims*. How pregnant this Lying Spirit is in the mouth of his Adherents, the present monstrous-shapen heresies are open proofs; in whose conceits *Religion* seems like a crack'd Mirror, broken in pieces by their vain imaginations, and reflecting multiplied images of their *conceited Divinity*, as if the high-way of the *Church* were a walk too publick, and too much beaten, and their *spawn* good for nothing but to *increase and multiply*. O how secure are those *paths*, fenced with the *authority of sacred Scripture*, *and the tradition of the Catholick Church?* They are assuredly in the right who go after such directions; as hands staied and guided by a rule draw straiter lines than those that are left to their own wills and motions. And albeit that πολυθέωσις, *& multiplex* θρησκείων πλάνη, that more than many-headed *Hydra* of several opinions, and *harvest* of numerous errors may be esteemed with *Machiavels Confidents* a State-policy, to hurry the people, and wheel them about with divers Sects and new religions, thereby multiplying several *claimes* and respective *interests*; begetting so many *apartiments*, and

Confusio prædicatur, dum religio asseveratur. Tertul.

Ab Apostolis--traducem fidei, & semina doctrinæ Ecclesiæ mutuatæ sunt, & quotidie mutuantur ut Ecclesiæ fiant. Tertul. præscript. contr. Hær. c. 20.

Fides munita divinæ legis authoritate, tum deinde ecclesiæ Catholicæ traditione. Vinc. Lyr. cap. 1.

Fides in regula posita est-- cedat curiositas fidei, cedat gloria saluti. Tertul. præscript. cap. 14.

ſpecial *dependences*; yet thoſe *Prætorian Cohorts* deviſed at firſt for the ſafeguard of the *Roman Emperours*, proved their Confuſion; and *Ephraim* may riſe againſt *Manaſſes*, and both againſt *Judah*. In the mean ſpace the diſſentions of Hereticks afford ſome peace to the labouring Church, who from a firm rock beholds at ſea their ſtormes and confuſed ſtruglings.

Iſai. 9. 21.

Bellum Hæreticorum eſt pax Eccleſiæ. Hilar.

II. By no impoſture doth *Satan* gain upon the *Church* more, than under that ſpecious pretence of *Reformation*. Divers good Chriſtians of religious humours, as averſe to *abuſes*, have lent too quick an ear to ſuch *zealous* out cries; and in ſober truth, as it is a neceſſary duty to cut off enormity and diſriegled inordinances, ſo a difficult office to carry an even hand; where a buſineſs of that conſequence deſires to be undertaken upon aſſured grounds, and to be unalterably preſerved, leſt the remedy may be more nocent than the diſeaſe; ordinary defects would better be charitably concealed, than publiſh'd to a ſcandal; beſides *ambitious hereſie* may lurk under this *covert*, and ſuch ſpirits of no great altitude at their higheſt growth of place and preferment, may attempt to trouble the waters, to advance their own intereſts; and who in the *old form* were but the *tail*, might become the *head* in the new *Claſſis*. If we ſtill continue Scepticks in the ſettlement of Church and Doctrine, without the attainment of any period, *Ubi erit finis quærendi, ubi ſtatio credendi, ubi expunctio inveniendi?* when will there be an end of quarrelling, a ſtandard of faith, or a full point of enquiry? It was the glory of Queen *Elizabeth* (whoſe times none behold without reverence) to have proceeded in reforming with much peace and prudence; confining reformation to choiſe and neceſſary *points*, and

Tertul. præſcript. cap. 10.

her

her ſelf ever after to her firſt reſolves, which ſeems no leſs, by that wiſe anſwer or Oracle ſhe returned to a Pragmatick Petition, preferred at the entrance to her reign, wherein was contained, That *it being a gracious time of inlarging priſoners, there remained four or five yet in durance without cauſe, and ſo ſtraightned in an unknown tongue, as they could hold no commerce with the people*; *ſuch were the* four Evangeliſts and Saint *Paul.* To which requeſt *She* diſcreetly anſwered, *It were well the priſoners minds were firſt known, if they deſired ſo to be freed:* the heat of that *Zelot,* and many others being by that her ſage reſponſe, and mature proceedings much abated. But that *Reformation* is never more juſtly ſuſpected, when ſet on foot by the *ſons* of *Machiavell* to keep up their reputation with the people, as if *they* would appear with eyes more intent upon diſorders, careful of the publick, and all their thoughts being how errors may be redreſſed; by ſuch arts continuing their credit, and at once under the noyſe of clamorous Reformers, conveying to themſelves the wealth of Sacred things devoted to augment true piety, and to add luſtre to the greatneſs and majeſty of Religion; for that *Reformation* ὁμολογουμένως would be deemed undertaken upon Spiritual grounds, which in the entrance and ending thereof is performed without *Sacrilege.* The Rebels in *Edward* fixth's time, as if *Piety* were chiefly aimed at, and a ſhew of juſtice levelled, cauſed *Pſalmes* to be *ſung*, and *Sermons* to be made under

Neque id præcepit, aut acri impetu, ſed prudenter, & tempeſtivè.

Aulicus quidam libellum ſupplicem ei porrexit —— reſtare adhuc quatuor aut quinque vinctos, idque immeritò,-- eos eſſe quatuor Evangeliſtas, ac Apoſtolum Paulum diu in ignota lingua, ac carcere concluſos, & inter populum converſari non poſſe; illis ſe libertatem ut reliquis peteve: cui illa prudentiſſimè; ſciſcitandum adhuc melius ab ipſis eſſe, utrum liberari vellent. M S. in felicem memoriam Elizabethæ R. Authore ſui ſeculi Neſtore Jacobo Ley, Marlbrigii Comite, ſummo Angliæ Quæſtore.

Speed in Edw. 6. an. 111.

der an *old tree*, and a *Tribunal* was there erected, which they ſtyled the *Oak of Reformation*. God beſt knoweth how many ſuch practices have ſince been ſet on foot under the *ſhadows* of ſuch *Oaks*; where *Religion* is pretended the *incendiary* to kindle, and *Trumpet* to blow the coles, and *enſigne* to hold forth and carry on *ſeditious inſurrections*. Undoubtedly there hath not iſſued a more dangerous ambuſh for Sacrilege, to ſurprize the poſſeſſions of the Church, and to Secularize her *patrimony*, than forth of this deane. The *Parties* to the late *league* in *France* thereby reconciling to themſelves no ſmall credit and power; till at length it was diſcovered, that they went about to *contrive a Spaniſh-cloak of the cloth of Religion*: ſo hugely is *Religion*, and the ſincere *profeſſors* thereof by ſuch pretenders ſcandaliz'd and abuſed.

Potentiſſimum ad ciendas ſeditiones telum religio. Thuan.

Ex religionis pallio penulam Hiſpanicam facere. Thuan.

Of late times many have been the *prejudices* had againſt the *Clergy*, and happy was the *Envious man* to have found a *probable fallacy* for his malice to work upon; the *Church* was then leading forward to devotion, which the Devil ſeeing, thought it ſeaſonable to trip up the *proceeders* heels in thoſe *paths* of *Righteouſneſs*, and there to make his batteries where the fort was weakeſt, the defendents feweſt, and the entry eaſieſt. But at what ſparks the perſecution firſt kindled, thoſe *Incendiaries* know beſt that firſt blew the coals. In which *Agon* (beſides their intention) new combats, Crowns and triumphs were by them dedicated. Perſecutions, no news to the *Church*, ſeemed new to our peaceful eſtate. *Providence* ordaining a *Scene* for us, and that we alſo ſhould bear a part, and be acquainted with the troubleſome *ſtyle* of the *Primitive times*; and our flouriſhing Church to be tried, with what uprightneſs

neſs *ſhe* would demean *herſelf* in raging ſeaſons, that *by patience and long ſuffering ſhe* might reach thoſe laurels, triumphant in glory the Stars far under; A *Patron* and *Defender ſhe* had in whom ſhe much gloried, and of whom (as times are) *ſhe* is not aſhamed; that *Antiqua Moles*, great and venerable *Pile* will yet ſtand in our greateſt City, as a monument of *his* intended munificence, and the preſent uſage; whoſe Faith *he* maintained with his Pen, defended with his Sword, and ſeated with his Bloud: By him were her immunities aſſerted, Patrimony protected, and Diſcipline vindicated; *& quid amplius faciendum fuit vineæ? What could be done more unto the vineyard?* But her Grapes were wild, and God was juſt, and Satan malicious, and man avaritious, and the *wild Boar* ready upon all occaſions to root up the vineyard; Inſomuch that her *Angels* are fallen, her *fixed ſtars* become *planetary*, and that whilome *Stupor mundi clerus Britannicus*, as one of her Moſt fluent *Senators* term'd her, is in her exile ſtill *ſtupor mundi*, the amazement of the world, being *made a gazing ſtock both by reproches and afflictions --- wandring about in ſheepskins, and goatskins, being deſtitute, afflicted and tormented:* upon *whom* how ſordid and mean ſoever ſuch clothing be, yet if compoſed by *affliction*, and worne with *patience*, not *Solomon* in all his royalty was ſo arrayed. And to conſiderate minds the *lightneſs of affliction* in one *ſcale*, and the *weight of glory* ponderated in the *other*; the *eternity* of the one, and the *momentaneous brevity* of the other would appear ſo heavenly wide, that all Gods people could not be offended to be clad as one of *theſe*.

Tam multa Pompeii, quàm proſperus mundus adorat. Lucan.

Reformatam Apoſtolicam religionem ſcriptis nervoſè confirmans, nec ſuſo tantùm atramento, ſed ſanguine vindicans. Epitaph. motuum Nuper.

Eſay 5. 4.

Biſhop Hall, *Τακ' ὐτὸ γλαῶπις μέλι & γλυκίων ῥέεν αὐδή.* Heb. 10. 33.

2 Cor. 4. 11.

Μιμηταὶ γενώμεθα κακείνων, οἵτινες ἐν δέρμασιν αἰγείοις, καὶ μηλωταῖς περιεπάτησαν. *Clem. Rom. Epiſt. ad Corinth. 1. pag. 23.*

There

I. T'here are amongſt the ſons of men three different diſpoſitions; the firſt inept and *incapable* of inſtruction, and not to be wrought upon by afflictions; whoſe Hearts are ſo hardened upon the anvile, and by the God of this world, as not made *malleable* or mollified by the *thunder* of any judgments; ſo ſecured with anſwerable ſucceſs in all their undertakings, as to kick at the leaſt contradiction; wherein humane felicity is the miſt and veil, hindring the ſight from diſtinguiſhiug good and evil; unto ſuch undeſerving perſons and undeſerved favours, like the Rhodians alwayes enjoying the *Sunſhine* of proſperity, without the leaſt *cloud* of ſorrow, or *ſpark* of piety; that onely do evil, and ſuffer none; we keep ſilence and ſtand amazed, and are filled with expectancy what the judge of all the world will do.

Αι ευπραξίαι δεινα συγκρυψαι ἡ συσκιάσαι τας ἁμαρτίας ἱσοι *Demoſthen.*

Επειδὰν σιγῆς ὁ καιρὸς ἀναμένωμεν ἢ κείλην. *Iſid. Peluſ. lib. 2. Epiſt. 122.*

II. A ſecond ſort are *non proficients*, not bettered the leaſt tittle by afflictions, have been long kept at ſchool with no improvement; whoſe droſſe in the crucible is ſo much, and ruſt in the Iron ſo deep, and ſpots in the garment ſo foul, as no Fullers ſope can cleanſe; againſt ſuch there goes out a ſpeech from the Lord, *Why ſhould ye be ſtriken any more?* They are no longer for the rod, their ſtubbornneſs is mature for other judgments. A ſad ſign the diſeaſe is deplorate and deſperate, when the ſoveraign Phyſician gives the patient over.

Iſa. 1. 5.

III. A third ſort of Scholars much bettered and refined in the ſchool of the Croſs, who are rooted moſt when moſt tempeſted; as the Moon in her change moſt obſcure to the earth, but moſt reſplendent towards heaven; and the *Ship* toſſed with winds, beaten upon rocks, and rolled in waves, upheld by divine power is not

not broken with that shipwrack, but rides securely, where the *hand* of the *most High* supporteth, and where *supreme care* is the *rudder* of that *ship*, the *ship* of that *Navy*, and the *Navy* of that *Pilot* and *Admiral* who steereth all with his *Providence*, it shall not miscarry. It is much to be desired of us (and desired I fear it may be, more than yet expected) that all of us in *one vessel* were bound *one way*, and would not vainly imagine to sail divers courses in one ship, but rather like that Apostolical *assembly*, be ὁμοθυμαδὸν, *all of one accord in one place; and like Brethren to dwell together in Unity.* And that such *harmony* were set in our *Church musick*, as all *parts* might agree to meet at the *service*; and that several interests might not break the peace of *Christendome*. The *common enemy to the Cross of Christ*, having from their mutual discords drawn no small advantage; nothing more incouraging the barbarous armes of the *Ottoman* family against them, than Civil broils. And in our *divided world* there are not more dangerous inlets of ruine than our domestical divisions; our sins having separated from God, and our discords from our selves, *self-interests* having eclipsed a glorious *Church*, and *self-opinions* well nigh extinguished it. *Philip* of *Macedon* minding to subdue the *Oricians*, and invading them with an Army, said; *That finding them at odds with themselves he had sent them an Army.* Such of late have been the results of the *Turkish Council*, if *they* should display their Ensignes against the *Persian* in the *East*, or against the *Western Empire*; where his *Martial Senate* resolved for the *West*; for that the expedition under-

Αὐτὸς ἐὼν ἐρέτης, αὐτόστολος αὐτοματὸς νῆυς. *Museus.*

Act. 2.1. Psal.133.2.

Philippus Macedo Oricios suos hostes in potestatem redigere, & in hoc exercitum misisset, scripsit, Missos à se milites, quòd comperisset eos seditionibus vexari. Thuan.hist.Tom. 5. pag.318.

taken againſt the Chriſtians in the *Weſt*, was there ſafeſt, where their diſcords were greateſt; ſo a mighty ſtorm fell on *Hungary*. Such dangers from abroad might be weighed by *them* that have from our diſſentions at home ſuck'd no ſmall advantage. And to boot it would be the ſoundeſt advertiſement, to ſtrike at the *root* of all *ſin*, and eſpecially thoſe *Epidemical* ones that have pulled on our heads theſe National judgments; and to know how ſin is beſt drowned in the tears of Repentance; and the beſt evidence of true repentance is the forſaking of ſin, according to that *Arabique adage*, *Optimum pœnitentiæ eſt paucitas delicti*; That is accounted the trueſt repentance, which is accompanied with feweſt faults; ſerious ſorrow for ſin is a ſure forſaking of ſin, and there can be no ſound repentance, where is no ſolid amendment. If ſuch meditations would fall under our conſiderations, the *Author* of *theſe* might hope, that *This*, or *Antidotes* of this nature might be ſought after, and prayers directed to heaven for wiſhed ſucceſs. And no doubt God would then give audience when our devotions are incenſed with piety; nor can there in this ſpiritual warfare be better weapons than prayers and tears. That hardy *Swede* dreaded more the *prayers* of that *Chriſtian Emperour* than his *forces*; ſurely at laſt *prayers* in the *one* prevailed above *arms* in the *other*. United prayers would compaſs this *Iſland* with greater ſafety, than her Seas, or Shipping: And

Inter tot diſſidentes religione, linguâ, moribus, nationes, ex quibus auxiliarem exercitum conflari neceſſe eſt, procul dubio eſſe quin malè conveniant, ac proinde lentè & improſperè adminiſtrari: Hæc in Divano *agitata.* Thuan. Hiſtor. Tom. 5. ad an. 1592. pag. 277. edit. Genevæ, A. D. 1620.

خير المنادمة قلة الخلاف.

Arabic. Adag. 68.

Ὁς κὲ θεοῖς ἐπιπείθηαι μαλα᾽ ἔκλυον αὐτῷ. *As true a poſition of a blind Poet, as of the blind man*, John 11.31.

K. Guſtavus. Ferdinand. 3.

And it ſeems by an *Ancient ſtory*, this *Nation* long ago to be owned as Gods *peculiar*, by an anſwer returned to a holy Prelate, anxious of the *State* and *Regal iſſue well nigh extinguiſhed*; *Regnum Anglorum eſt Dei, poſt te* (Edward Confeſſor) *providit Regem ad placitum ſui.* *Brithwoldo apud Glaſconiam excubiis lucubranti & de Regia ſtirpe penè deleta angenti, reſponſum eſt, Regnum Anglorum eſt Dei, &c.* Will. Malmesb. de Geſtis Anglor. lib. 2. pag. 51. *Londini.*

Laſtly, though ſmall is the appearance of the approbation of this Treatiſe to the Practick thereof, yet the *prayers of the faithful* may even in this behalf prevail; and herein *Gods will be done*. The *Setter* hereof hath to his beſt skil *planted and watered*, the *increaſe is from God*; *Philoſophia paucis contenta ſcholaribus*, Chriſtian Philoſophy is content with few ſcholars, and *Wiſdome is pleaſed to be juſtified of her children*. And remain it will (if for no other end) yet as a *Needle* in the *Card* to ſhew our aberrations.

Soli Deo UNICO *&* TRINO
Honor & Gloria.

FINIS.

ERRATA.

In the Book.

PAg. 7. l. 18. r. ἀμελαμέλητα. l. 26. r. μελαμελησθεὶς. p. 11. l. 15. r. *intimating*. p. 20. l. 36. r. κιγκλίδας. p. 29. l. 23. r. *the*. p. 32. l. 30. r. *N'erra*. p. 37. l. 16. r. ἴασιν. p. 99. l. 32. r. *as do*. p. 120. l. 13. r. *lepers*. p. 124. l. 18. r. *convene*. p. 135. l. 6. r. *Bench*. p. 137. l. 28. *add*, but. p. 147. l. 18. *dele*, a. p. 171. l. 5. r. *composed*. p. 184. l. 2. *dele*, and. r. bait and. p. 208. l. 6. *dele*, yet. p. 212. l. 17. r. *to drive*. p. 228. l. 16. r. *sides*. p. 271. l. 29. *dele*, the. p. 316. l. 13. r. *the fifth*.

In the Margin.

28 MR 59

Pag. 4. l. 10. r. הרעה. l. *ult*. r. *Levit*. 5. 5. *Psal*. 32. 5. p. 5. l. 5. r. *Psal*. 26. 7. p. 11. l. 7 r. והשיבו. p. 17. l. 18. r. *haeres*. p. 21. l. 5. *dele*, a. p. 22. l. 21. r. λαβὼν. p. 24. l. 14. r. ἴυρεν. l. 31. r. ἴασιν. p. 30. l. 17. r. *Boior*: p. 32. l. 1. r. *Apparet*. p. 33. l. 16. r. *Thevet*. p. 34. l. 21. r. *isse*. p. 42. l. 5. r. *solvendo*. p. 47. l. 12. r. ἰαλεῶ. p. 49. l. *ult*. r. *Mercer*. p. 54. l. 17. r. σληρῆμα. p. 59. l. 13. r. ὀνειδίζονσι. l. 16. r. *Tom*. 1. p. 60. l. 15. r. δῆλα. p. 70. l. 5. r. *ascaveir par le main*. p. 72. *add against* l. 20. *Waldens*. *tom*. 2. *de Sacrament*. *cap*. 137. p. 99. l. 9. r. *Occultè ago*, *apud Deum ago*. p. 103. l. *ult*. r. *animis*. p. 116. l. 8 r. *quin aliquis*. p. 117. l. 18. r. *concilium*. 119. l. 4. r. *promulgatum*. p. 120. l. 6. r. *ite*. p. 126. l. 7. r. *talis*. p. 138. l. *penult*. r. *qui*. p. 172. l. 29. r. *facta*. p. 186. l. 9. r. *consentaneum*. p. 194. l. 6. r. *importabile*. p. 230. l. 12. r. ושהרו. *ibid*. καθαρὸν. p. 238. l. *penult*. r. *Orthod*. p. 271. l. 12. r. *Mason*. p. 298. l. *penult*. ἀπαρέσκειον.